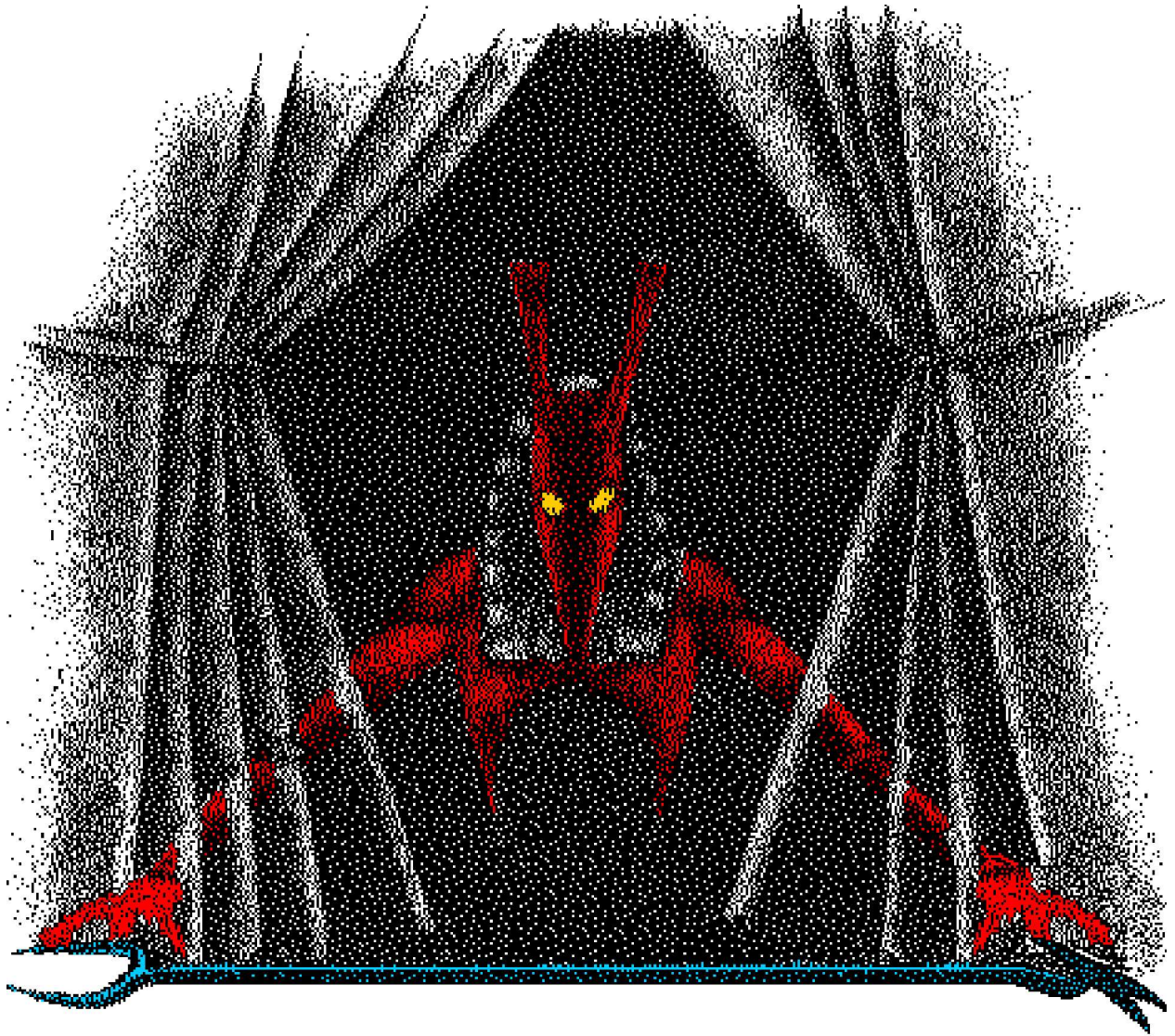




Black Magic

- by -

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Introduction 1: Why the Temple of Set?

I have had variations of this same question (“Why the Temple of Set?”) put to me many times since 1975. I have never answered in terms of atmosphere, services, convenience, or fun (in all of which the Temple scores acceptable marks). Rather I say, “Because the Temple of Set is metaphysically **correct**, and all the other religions and atheisms are **not**.”

This often gets a startled, sometimes indignant, sometimes amused response. In contemporary society religions generally are given lip service for social or traditional reasons, but never taken literally/seriously. Only the stupid or uneducated actually believe their myths. To the vast majority, atheism or agnosticism is the sensible option. All the profane religions, and the occult systems based upon their mythologies, are nothing more than propaganda devices for control of the masses.¹

The Temple of Set, however, is premised upon an apprehension of the *neteru*², and of the one particular *neter* (Set) who makes individual consciousness and distinction from all-else possible. This is not just reality, but inevitability. It is also very simple and self-evident to any isolate consciousness awakened to itself.

So to be a Setian is essentially to awaken to who and what you really are, and to apprehend “all else” as either non-conscious (in the sense of intentionally discretionary) phenomena (the “Objective Universe (OU)”³) or other uniquely/distinctly-conscious entities (collectively particular manifestations of the isolate consciousness Principle, or *neter*, Set).

Once the Setian realizes this, all other questions customarily embraced by religions, occultisms, or indeed human societies are understood to be mere arbitrary constructs and conventions: tools of convenience, control, manipulation. These are in themselves neither “good” nor “evil”; they are just there to be used/misused as human wisdom or stupidity motivates.

¹ “Religious distress is at the same time the expression of real distress and the protest against real distress. Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless situation. It is the opium of the people. The abolition of religion as the illusory happiness of the people is required for their real happiness. The demand to give up the illusion about its condition is the demand to give up a condition which needs illusions.”

- Karl Marx, *Critique of Hegel's Philosophy of Right*, 1844.

² See Chapter #2.

³ See Chapter #4.

Thus the Setian has no dictated, predetermined morality. The Setian is originally, initially amoral: a being of pure intelligence and discretion. The Temple of Set does argue for a high personal ethical standard, but this is based, as Plato understood, purely on a love of and dedication to virtue for its own sake - not on social or religious-ideological conditioning, threats, or enticements.⁴

And Black Magic is simply the language by which this Setian, this authentic god-being, communicates with and impacts upon all else: Lesser Black Magic (LBM)⁵ in the case of the OU, and Greater Black Magic (GBM)⁶ in the case of one's own Subjective Universe (SU)/others' SUs.⁷

That's what the Temple of Set, and Setian initiation, is all about, and why there is nothing else like it.

Why, if this is so simple and self-evident, isn't every human being a Setian? In a nutshell: lack of capacity and/or motivation. You have to be smart enough to grasp these truths. You have to be courageous enough to face them, with all of the universal responsibility that they require of you. And you have to care, because this is an enormous and constant responsibility, and it is much easier to just be an unthinking, unreflecting stimulus/response meat machine, and/or puppet of social/slave-religious propaganda.

That's "why the Temple of Set".

⁴ See Chapter #5, "Ethics in Black Magic".

⁵ See Chapter #5.

⁶ See Chapter #6.

⁷ See Chapter #4.

Introduction 2: Why You?

Why have **you** come to the Temple of Set? Presumably because:

- (1) You feel that there are metaphysical realities beyond the physical universe, and that this possibility is sufficiently important to you for you to investigate whether or not it is true.
- (2) Religions and atheistic/materialist schools of thought to which you have previously been exposed have ultimately impressed you as inadequate to this task.
- (3) What you have heard and read about the Temple of Set suggests to you that it just might have the keys to this puzzle.
- (4) Involved with such keys are unusual skills that you may use, both in pursuit of such metaphysical wisdom and in support of objectives in the physical universe.

Most of the world's conventional religions⁸ prefer influence over their members from birth, so that they have the advantage of working with a "blank slate". Knowing nothing else, the child is indoctrinated into the religion, taught that it is the true and only answer to questions beyond tangible experience. If such indoctrination is strong enough, that religion will remain the metaphysical boundary for that individual for life. Using the implied authority of its superior vantage-point, moreover, the religion will attempt to dictate ethical and moral codes for the individual, inculcating feelings for "rightness" and "wrongness" that will flow into his personal behavior and the social institutions he shares with others.

The more primitive and closed the society, of course, the more effective and enduring such religious indoctrination will be. But at various times and circumstances in history, such as the Greek Hellenistic and the Enlightenment eras, and in at least certain advanced cultures today, persons will eventually be exposed to other religions, and non-religions,

⁸ See Appendix #1.

besides the “inherited” one. The more inquisitive the individual concerning metaphysical truth, the more he may “shop” among such alternatives, looking for **the** one with the [most] right answers.

The Temple of Set not only does not indoctrinate anyone from birth, but it prefers to be at the end of an adult enquirer’s “shopping list”.

The Setian religion is not something that either can or should be taken on faith, or in the controlled instruction of childhood, or as an antagonistic rebound from any other religion. To be apprehended, understood, and applied correctly, it must be approached only by individuals who have first examined **and discarded** as many alternatives as were available and of interest to them. If any such alternative proved satisfying to an individual, that signals to the Temple of Set that he does not possess the extraordinary drive for metaphysical truth that is required for Setian initiation. He will be content and fulfilled at the level he has chosen; were he to attempt Setian initiation, he would soon find it disturbing, stressful, and even frightening.

A common feature of all conventional religions and Right-Hand Pathways generally is that they are, as they are designed and intended to be, vehicles of comfort and reassurance. “Just believe in this, do these things, and you don’t have to worry about who or what you are, your place in things, or your destiny. You are blessed, reborn, forgiven, and cleansed. When you die, you will be welcomed into a paradise of bliss and love.”

The Setian sees before him none of this. His initiation unfolds him into a god - a creator of universes, not their servant, pet, or otherwise-component. While still in physical incarnation, he distinguishes and distances himself ever further from the OU; upon his final separation from it he becomes fully, permanently, and immortally the font, source, *primum movens* of what was formerly his SU - and now his own OU. This is a formidable, even terrifying anticipation for nonSetian intellects; their literature abounds with warnings of the dire fate and punishment awaiting those who, like Icarus, dare to approach, much less become gods themselves.

But to the Setian this *Xeper*, this full Coming Into Being, is the ultimate affirmation, manifestation, and fulfillment of one’s conscious existence. Its culmination is implicit and foreordained in one’s very first step into the Temple of Set.

So your suitability for Setian initiation hinges not only upon the importance of the above four questions to you, but also upon the assumption that you have indeed explored and exhausted as many simpler

answers to them as possible. Because if you are indeed searching for something comforting to which you can surrender your doubts and fears, it is just a question of your settling upon the most pleasing metaphor. The very last thing you want is the Temple of Set.

But if, in your searching, you gradually come to discover that you are not looking for salvation at all - indeed that every additional invitation to it only increases this nameless, formless drive for self-affirmation within you - then the Temple of Set bids you welcome. Enter freely and of your own will.

The Temple of Set provides various publications and communications to present itself and its knowledge to you. At all times it is your responsibility not only to read and consider such information, but to judge it as it is intelligible and relevant to yourself. The importance of this responsibility cannot be overemphasized. The Temple is a vehicle to aid you in **your personal** initiation, so your comprehension, understanding, and evaluation of your own state of being are essential.

The Temple of Set is committed to the most direct and intelligible presentation of its philosophy possible. Every effort is made to define terms carefully, to avoid vagueness and logical fallacies, and to address important issues squarely. We emphasize this to a degree unmatched by conventional religion, by the "occult subculture", and indeed by most of the academic philosophical community.

Even so we are beset by three continuing difficulties:

- (1) Our knowledge base is incomplete and in many cases insufficient to answer certain questions definitively. In such situations we offer what seem to be the most promising theories and hypotheses, and encourage the open exchange of ideas towards the eventual truth.
- (2) We exist in a society that, despite its announced commitment to truth and freedom of expression, contains many taboos, morals, and prejudices which make even the discussion, much less the advocacy of certain ideas awkward, taboo, and occasionally dangerous - even if the ideas in question happen to be logically or factually valid.

Since the Temple of Set is "open to the public" as a formal, legally-recognized religious institution, we must take

appropriate care to retain the respect and tolerance of the community in which we exist.

So, while we must and will not shrink from asserting truth as we discover it, we also attempt to do so publicly in ways that will be understandable to that public, and in support only of constructive, non-harmful applications by it.

- (3) For the first two decades after its founding in 1975, the Temple of Set was predominantly first an American, then an English-speaking international institution. With the turn of the century, and in no small part to the influence and convenience of the Internet, we are now a presence in many non-English-language cultures. Beyond the task of direct dialogue, we face the challenge of translating Setian philosophy into non-English languages and idioms. Fortunately many such natives have acquired some fluency in English, and can help to bridge this gulf more accurately and empathetically than the Temple itself could originate. Nevertheless we must remain alert to this difficulty, and seek to minimize it as best we may.

Black Magic is the introductory section in the *Crystal Tablet of Set*, which is the first volume in the *Jeweled Tablets of Set* series - a sort of “encyclopædia” of Setian initiation, whose progressive jewel-colors reflect the medallions of the respective degrees. Thus the *Ruby Tablet* pertains to Adepts II° of the Temple, the *Onyx Tablet* to the Priesthood of Set III°, the *Sapphire Tablet* to the Masters of the Temple IV°, the *Amethyst Tablet* to Magi V°, and the *Topaz Tablet* to Ipsissimi VI°.

Black Magic presents the Temple of Set’s philosophy in its most elementary form. If it makes sense to you here, then it is probable that you will derive increased pleasure and satisfaction from the Temple as you proceed further into its initiatory system. If on the other hand you find that you are having difficulty with these basic propositions, or if you find them unsatisfactory, unconvincing, or disturbing, then it is an indication that you should probably seek out another religious or philosophical environment for personal exploration and expression.

Sic Itur Ad Astra.

Chapter 1: Origins of the Temple of Set

The story of the Temple of Set which you have now entered begins in 1966 of what archæologists, in an effort to be non-sectarian, refer to as the Common Era (CE). In that year Anton Szandor LaVey founded the Church of Satan in San Francisco.

LaVey, an imposing, congenial man with a carnival and circus background, had for many years been an enthusiastic but cynical devotee of the occult. He accumulated a unique library containing many works on the more peculiar and obscure facets of human nature, together with the major classics of traditional occultism. Disappointed with the lack of sophistication and practical relevance he saw in existing occult organizations, he decided that he would have to start one of his own to remedy the problem.

In the early 1960s, therefore, he began to conduct “midnight magic seminars” at his home in San Francisco’s Richmond District. By 1965 these had coalesced into a formal “Magic Circle”. The success of this Circle prompted him to found the Church of Satan on Walpurgisnacht (April 30) of 1966, which henceforth became known as the Year I *Anno Satani* (AS).

For the first four years of its existence, the Church remained essentially a San Francisco organization. Group rituals were held every Friday midnight at the LaVey residence, while during the week Anton gave lectures on various arcane subjects and taught classes to aspiring Witches and Warlocks.

This fascinating and controversial organization won its share of publicity around the country and abroad, and soon many curious individuals were writing to San Francisco to find out how they too could become Satanists. In 1970 Anton published the *Satanic Bible* (Temple of Set Reading List #6K) to summarize the basic tenets of his philosophy.

The *Satanic Bible* did not portray Satan and his fellow dæmons as actual “supernatural” beings, but rather as symbols and metaphors for hedonistic self-indulgence. Other religions in general - and Christianity in particular - were not considered to be deadly foes; instead they were mocked and dismissed as sanctimonious and hypocritical frauds.

The *Satanic Bible* went on, however, to promise results from the practice of simplified and standardized magical rituals. Such rites invoked Satan as well as various other gods and dæmons from many mythological

traditions, appealing for and/or commanding their aid in curses, seductions, cures, and the like.

There was thus an oddly-inconsistent feature to the Church of Satan's philosophy: On one hand it professed psychodramatic atheism, while on the other it assumed the literal existence of dæmonic personages with the ability to hear invocations and the disposition to respond to evocations.

By 1970 Anton LaVey and his wife Diane had begun to feel the strain of endless hospitality, so a decision was made to cease most of the activities at their home in favor of sponsoring local units or "Grottos" of the Church elsewhere in the United States. From 1971 to 1975 the Church thus consisted of a San Francisco headquarters plus some five to ten Grottos in various metropolitan areas.

Over the years many rumors have circulated concerning the growth and size of the Church of Satan. I have seen figures ranging upwards of 50,000 card-carrying Satanists, with several millions of sympathetic non-members lurking in the wings. In actuality the Church rose from an initial San Francisco membership of about 50 to a nationwide average of about 300 through 1975. There was a turnover of perhaps 30% per year, reflecting the casual, fickle attitude of many of the lower-level members.

By 1973 Grottos had been organized in San Francisco, Santa Cruz/San Jose, Los Angeles, Denver, Dayton, Detroit, New York, Louisville, and Washington, D.C. Like the membership-at-large, these tended to be unstable, short-lived groups, surviving and prospering only as long as a charismatic Grotto Leader was in office.

By 1975 Anton LaVey, having presided over nine years of mercurial individuals and Grottos, reluctantly concluded that, while the philosophy of Satanism had lost none of its popular appeal, the Church of Satan itself was largely a failure. A small, stable nucleus of serious and sincere devotees had indeed developed, but for the most part the Church had served to attract merely fad-followers, egomaniacs, and assorted oddballs whose primary interest in becoming "Satanists" lay in being able to flash their membership cards for cocktail-party notoriety. Anton decided that the Church might as well be converted to a vehicle for his personal financial benefit, hence in May of 1975 he announced a decision to sell the Satanic Priesthood and all higher degrees for funds or objects of value.

Upon founding the Church, Anton had claimed for himself the titles of High Priest of Satan and Magus of the Age of Satan. By 1969 he had begun to ordain others to the Satanic Priesthood (the Priesthood of Mendes), and

in 1970 he formalized an initiatory structure of five degrees: Satanist I°, Warlock or Witch II°, Priest or Priestess of Mendes III°, Magister IV°, and Magus V°. Advancement to the II° was based upon a fairly basic examination concerning the contents of the *Satanic Bible*, but Anton was extremely strict concerning ordination to the Priesthood. Perhaps twenty individuals attained the III° between 1966 and 1975, while during the same period Anton conferred only four IV°s - one of which upon myself.

Anton's 1975 decision to sell the degrees confounded the nucleus of sincere Satanists, myself included, who saw in it a critical corruption of the very institution whose incorruptibility and condemnation of hypocrisy had made it so refreshing and exhilarating.

Attempting to reform the Church was impossible; Anton had incorporated it under his exclusive, personal control in 1971, a time when none of us had remotely anticipated his 1975 decision. Our only option was to leave. By mid-June 1975, therefore, virtually the entire nationwide Priesthood of the Church had resigned *en masse*. The Church of Satan as a viable, functional organization was dead, save that the LaVeys continued to use the corporate name and image for private gain as a "business partnership", a status upon which they formally agreed by contract in 1985.

In 1988 Diane [LaVey] Hegarty sued Anton to dissolve the business and divide its assets between the two of them, and this was so ordered by the San Francisco Superior Court on October 28, 1991. Anton subsequently filed for bankruptcy for himself and the Church of Satan, and the U.S. Bankruptcy Court so ordered, under the dissolution Chapter 7 of U.S. bankruptcy law, on April 29, 1993. Legally as well as essentially and organizationally, therefore, the Church of Satan no longer exists, though continuing attempts to exploit its name might pretend otherwise.

The other three Masters of the Church had all turned tail in June 1975: One, Charles Steenbarger, was a clinical psychologist in Denver who feared that any but the most furtive involvement would wreck his life and reputation; the second, John Ferro, was a self-acknowledged decadent who could not bring himself to take any stand against Anton LaVey; the third, Anthony Fazzini, was the LaVeys' chauffeur, whose appointment to the IV° a few months earlier had itself been a scandal foreshadowing the June crisis.⁹

⁹ The complete history of the original Church of Satan is contained in my ebook *The Church of Satan*, which is a free download in .pdf format from my Temple of Set webpage: <http://www.xeper.org/maquino>

As the senior initiate among those who resigned in 1975, I was looked to for an answer as to what to do next. Should we try to form a “Second Church of Satan”, or was the disaster so overwhelming that any such reconstruction would be futile?

In a GBM working on the night of the North Solstice (June 21-22), I evoked the Prince of Darkness himself. “If this is not the end,” I said, “tell us what we may do to continue our Quest along the Left-Hand Path.”

The result of the North Solstice Working was a document entitled *The Book of Coming Forth by Night*, professing to be a communication from the Prince of Darkness in his primal semblance as the Egyptian *neter* Set. The Æon of Horus and the intermediary Age of Satan were at an end; the Æon of Set had now Come Into Being as a catalyst for a new evolution of the Elect of mankind. We were charged to found a Temple of Set to supersede the Church of Satan, and I - like Anton LaVey before me - was Recognized to the degree of Magus and consecrated to assume the High Priesthood.

As with any GBM working, the *Book of Coming Forth by Night* will be of varying significance to different people. Skeptics might consider it merely a work of fantasy or self-delusion; religious fanatics a message from the Judæo/Christian Devil; old-time occultists an imitation of Aleister Crowley’s *Book of the Law*.

There is nothing to gain by debating such contentions. As is discussed later in *Black Magic*, any GBM working is necessarily a supra-rational experience, not a logical, scientific, or artistic exercise. It will be most meaningful to its celebrant, and it may or may not be significant or even intelligible to others.

What I **will** assert is that, as far as **I myself** am concerned, the *Book of Coming Forth by Night* was and remains authentic: the *noetic* apprehension of an intelligence “beyond myself” which reduced certain statements, judgments, principles, and symbols to a text.

This text was so convincing and compelling to me that I have since ordered my life and philosophy by its principles. The other founders of the Temple of Set accorded it a similar trust and respect. Even though they had not participated in the working itself, many remarked, they felt that the text exuded its own aura of authenticity. In the years that followed, countless others have been affected by it in a similar fashion.

When I internalized the *Book of Coming Forth by Night*, it was in a deliberate, reflective way - with a resolve to undertake the creation and care

of the Temple of Set, and to patiently allow history to validate or disprove any principles that the Temple might propose or practice. This has remained my attitude ever since that serene and sublime experience.

As for the text itself, I am content to comment upon it as best I can, then let others judge it as they will. For me it is now, as then, a simple, beautiful, and purposeful statement from the sentient being whom mankind has loved, hated, worshipped, cursed, praised, and reviled throughout all ages and cultures of history as the Prince of Darkness. To echo the words of George Bernard Shaw in *The Devil's Disciple*: "I promised him my soul, and swore an oath that I would stand up for him in this world and stand by him in the next."

I proceeded to Recognize the five most accomplished Priests and Priestesses of the Church to the IV^o: Robert Ethel of the Asmodeus Grotto, Washington, D.C.; Michael Grumboski of the Phoenix Grotto, Detroit; L. Dale Seago of the Yuggoth Grotto, Los Angeles, Lilith Sinclair of the Lilith Grotto, New York City; and Margaret Wendall of the Bubastis Chapel & Karnak Grotto, San Jose. We formalized the Temple of Set as a non-profit, incorporated church in California, and by October had qualified for federal and state tax-exempt status. A board of directors - the Council of Nine - was instituted, and a system of local Pylons was established to supersede the old Grottos.¹⁰

In addition to its emphatic stance against the sort of corruption and confusion that had brought about the downfall of the Church of Satan, the Temple of Set differed from its predecessor in a number of policies: The Church had always courted the public eye; the Temple declined all but necessary publicity. The Church had been arrogantly sensationalistic; the Temple was cautiously philosophical. The Church had opened its ceremonies to visitors, reporters, and academic researchers; the Temple's activities were completely closed to non-Initiates. All degrees in the Church had been conferred by Anton LaVey personally; in the Temple the Recognitions of Adepts II^o and of the Priesthood of Set III^o were entrusted to the Priesthood and Masters respectively.

Doctrinally the Temple confronted a number of challenges with which the Church of Satan had never had to deal. First and foremost was the proposition of the very literal reality of Set. Gone overnight was the shaky conglomeration of half-baked anti-Christian dæmonology; in its place was a

¹⁰ The founding and organizational documents of the Temple of Set, along with my reminiscences, may be found in my .pdf ebook *The Temple of Set*, also a free download at <http://www.xeper.org/maquino>

new conceptualization of the Universe which would gradually mature into the perspective summarized later in this treatise.

The guiding Word of the Age of Satan - *Indulgence* - had exhorted Satanists to remain satisfied with a hedonistic approach to an essentially animalistic life. The Word of the Æon of Set - *Xeper* - held out the promise of an evolutionary divinity to those intelligent, bold, and determined enough to attain it. From a simple, colorful, and easy-going Church of Satan there had emerged a Temple of Set which was bewilderingly complicated, socially obscure, and impatient with complacency.

During its first four years the Temple of Set maintained an average membership of about 100 Initiates, almost all of whom were former members of the Church of Satan. Membership solicitation was felt to be inconsistent with the esoteric atmosphere of the Temple and the intrinsic dignity of true initiation. It proved to be very difficult, moreover, to institutionalize a philosophy as complex and undeveloped as ours. No standardized instructional courses were offered, and any sort of “enthusiastic but ignorant followers” climate was quite unacceptable. Hence we weren’t at all certain that it was a good idea to encourage aspirants who didn’t have an *a priori* working relationship with a Priest or Priestess through a local Pylon.

Back issues of the *Scroll of Set*, which you may acquire as explained elsewhere in the *Crystal Tablet*, will take you on a magical mystery tour of the sometimes thrilling, sometimes painful, always interesting odyssey of the Temple to the present day. The picture will emerge of an organization very wise in some ways, admittedly naïve in others. These are the adventures of the Elect of Set, who are exploring a strange and unprecedented perspective on existence. And now you too are among them: to Will, to Know, to Dare, and to Speak.

In a world smothered by ignorant, fearful, predatory, and hypocritical confidence games masquerading as religions and ideologies, the Temple of Set stands alone and apart - as Set has always stood alone and apart from the careless savagery, the pure hazard that is the natural state of the OU. Whether you realize it yet or not, you have opened a door that leads not into a building of timber or stone - but into the wonders of your own divine soul.

Chapter 2: Ancient Egypt and the Original Priesthood of Set

The earliest existing evidence of human culture in the Nile valley dates to more than 250,000 BCE, as the remnants of handaxes and other stone tools have been uncovered 50-100' below the Nile's silt terrace.

Sometime between 10,000 and 7,000 BCE, according to conventional archaeology, a most important event took place - the domestication of the wild African goat and the subsequent freedom to begin cultivation of grain. This effectively heralded the beginning of human civilization, as for the first time primitive man was free to turn his thoughts to matters other than a constant search for food.¹¹

Inhabiting a land characterized by the regularity of the elements (behavior of the winds, the Nile, the climate, the Sun, and the skies), the Egyptians sought perfection in stability, harmony, symmetry, geometry, and a cyclical [as opposed to progressive or linear] concept of time. (#20B) Egyptian achievements, correspondingly, were notable in areas such as astronomy, mathematics, medicine, and architecture.

Egyptian religion and art tend to be oversimplified in many modern treatments, due in part to the absence of verifiable data in later history until the deciphering of hieroglyphics by Champollion in 1822. Because of the destruction and despoliation of ancient Egyptian records and works of art by religious fanatics of later eras, it is estimated that modern archaeologists have at their disposal less than 10% of that country's cultural creations from which to reconstruct its values.¹²

The Egyptians perceived the universe as actively controlled by conscious, natural principles (*neteru*) of which Sir E.A. Wallis Budge remarks:

The word *neter* has been translated "god-like", "holy", "divine", "sacred", "power", "strength", "force", "strong", "fortify", "mighty", "protect"; but it is quite impossible to be certain that any word which we may use represents the meaning of *neter*, because no one knows exactly what idea the ancient

¹¹ Fairservis, Walter A. Jr., *The Ancient Kingdoms of the Nile*. New York: New American Library/Mentor #MY-843, 1962, Chapters #1-2.

¹² Cf. Fagan, Brian M., *The Rape of the Nile*. New York: Charles Scribner's Sons, 1975.

Egyptians attached to the word. The truth is that the exact meaning of *neter* was lost at a very early period of Egyptian history, and even the Coptic does not help us to recover it.¹³

To the Egyptians, all of “nature” (derived from *neter*) was alive and the direct consequence of the wills of the *neteru*. Nature was intelligible not just through inanimate, automatic, general regularities which could be discovered via the “scientific method”; but also through **connections and associations between things and events perceived in the human mind**. There was no distinction between “reality” and “appearance”; anything capable of exerting an effect upon the mind thereby existed. Hence a dream could be considered just as “real” and thus significant as a daytime experience.

Egyptian art, literature, and science looked for beauty and symmetry (felt to be indications of divine perfection), rather than for cause-and-effect relationships. Hence Egyptian thought is sometimes called “geometric” as opposed to the “algebraic” thought of Hellenic and later logicians.

Since impressions and appearances substantiated reality, the Egyptian emphasis on portraits and statues of the *neteru* was not merely decorative, metaphorical, or symbolic. Rather an image was a medium whereby the *neter* in question could make an actual appearance in the material world.¹⁴ Similarly part of something could substitute for the whole as long as the mind completed the connection. Mental imagery created by viewing the portrait of a dead relative, for example, brought that relative to true life.

Egypt was divided into 42 nomes (provinces), each dominated by the priesthood of one or more *neteru*. A particular priesthood might also dominate more than one nome. The monarchy was closely controlled by the various orders of priesthood, with the pharaoh acting as an Earthly deputy of and interpreter for the *neteru*. Governmental, judicial, and political systems were responsible for their ethics to the *neteru*, not to the people. Justice was meted out by viziers (internal roving ambassadors of the pharaoh) and nome governors according to the *neter* of justice, Maat, on a particular-circumstances basis. There was no concept of individual rights

¹³ Budge, E. A. Wallis, *The Book of the Dead*. New Hyde Park: University Books, 1960, page #99.

¹⁴ Cf. Schaefer, Heinrich, *Principles of Egyptian Art*. (#2R) Oxford: Clarendon Press, 1974. Contrast Egyptian statuary with Greek, Roman, or later European. The “living presence” in the former will be dramatically evident.

against the government, because government was viewed as a system imposed from without by the *neteru*. Similarly each Egyptian, whether high- or low-born, participated in this system. Crime and corruption were of course possible, but inadvisable because of the conviction that vice would be punished severely after Earthly death.¹⁵

Old Kingdom Egypt was largely insulated from foreign invasion or conflict, hence Egypt spent its early years as a peaceful culture with no standing military. Egypt is credited with invention of the alphabet, as well as the use of currency as a medium of exchange. It is noteworthy for having produced the first national (as opposed to city-state) political system, as well as the most enduring one in recorded history (more than 3,000 years). There was no caste, racial, or sexual discrimination; foreigners were considered “less than human (=Egyptian)”, but could remedy this misfortune simply by moving to Egypt and adopting Egyptian culture.

Egypt was ultimately destroyed by foreign conquerors (Persia, Macedonia, Rome) and her inability to adapt to the continuing competition of foreign cultures. Her New Empire of the Setian (XIX-XX) Dynasties was a protectionist backlash rather than an effort to “civilize” or create a permanent empire [as per Persia, Macedonia, or Rome].

Persons unfamiliar with the ancient Egyptian culture often assume that the Egyptian religion, like those of later Mediterranean civilizations, consisted of a single, integrated pantheon of anthropomorphic gods and goddesses. It is rather the case that the earliest Egyptian *neteru* were provincial, being patrons of individual cities and districts (nomes). Nor, despite their famous human/beast composite appearances, were they mere “supernatural persons” in the later Greek, Mesopotamian, or Roman mold. While colorful stories were woven about them - presumably for popular education and entertainment - the hieroglyphic treatment of the Egyptian *neteru* suggests that they actually represented various aspects of existence - the “Forms” or “First Principles” discussed by Pythagoras and Plato in a more abstract manner.¹⁶

Intriguingly the *neteru* may have had a physical presence as well. The 30-Dynasty dating system most archaeologists use for ancient Egypt comes from Manetho, an Egyptian priest at Sebennyptos in the Nile Delta ca. 280

¹⁵ Wilson, John A., “Egypt” in Frankfort, Henri (Ed.), *Before Philosophy*. (#2B) Baltimore: Penguin Books, 1946.

¹⁶ Cf. Reading List Category #2 generally. Also Cf. Winspear, Alban D., *The Genesis of Plato’s Thought* (New York: S.A. Russell, 1940). Also Cf. Aquino, M.A., “The Sphinx and the Chimæra”, *The Temple of Set*.

BCE. Manetho's dynastic list extends backward before Menes and the I Dynasty date of 3100 BCE: 350 years Thinites; 1,790 years other Memphite kings; 1,817 years other kings; 1,255 years "Heroes"; and before that 13,900 years in which the *neteru* reigned physically on Earth. Obviously this chronology would conflict with the "academically-accepted" prehistory of Egypt as summarized at the beginning of this chapter. Conventional Egyptologists are comfortable only with a "civilization began suddenly in 3100 BCE" scenario, hence Manetho is relied upon very strongly after that date, but swept under the rug prior to it.¹⁷

Commerce, protective alliances, cultural contact, and finally the unification of the entire nation ca. 3100 BCE resulted in the gradual incorporation of local *neteru* into regional groups, and then into a loosely-knit national pantheon. Local and regional cult centers continued to hold their respective patrons in especial regard, however, and so the character and role of a specific *neter* might vary remarkably from place to place. Individual dynasties also tended to be oriented to particular cult centers, and so the *neteru* in question would be elevated - at least for a time - to the status of national patrons.¹⁸

The information concerning these cults which is available to modern Egyptologists is both sparse and confusing. Since a given *neter* could be portrayed in a number of different ways, identifying the "core *neter*" is difficult. The images and inscriptions concerning a *neter* were often altered or appropriated by cultists of rival *neteru*. In Christian and Islamic times all "old gods" were considered blasphemous, and monuments to them were systematically and aggressively defaced and destroyed. By the end of the fifth century CE, knowledge of hieroglyphics had died out, not to reappear until the nineteenth century; meanwhile many "useless" records perished through neglect.

For two reasons the cult of Osiris (Asar) and Isis (Asa) has been emphasized in modern literature: First, it was the last cult to dominate the entire Egyptian nation. Thus it was in a position to do a "final editing" of non-Osirian manuscripts and monuments. Secondly it was described in detail by Plutarch, permitting its study long after the hieroglyphic records

¹⁷ Hoffman, Michael A., *Egypt Before the Pharaohs* (#1M) New York: Alfred A. Knopf, 1979.
Fix, Wm. R., *Pyramid Odyssey* (#1L) New York: Mayflower Books, 1978.

¹⁸ Ions, Veronica, *Egyptian Mythology*. (#2A) New York: Hamlyn Publishing Group, 1968, pages #11-13.

of the other cults had become unreadable.¹⁹

Set

No records of the ancient Priesthood of Set survived first the Osirian persecution and later the more general vandalism of the Christian/Islamic eras. We know of it only by its reflection, both in the character of Set as he was portrayed symbolically and mythologically and in the generic nature of Egyptian priesthoods. Such details may be studied in Categories #1 and #2 of the Reading List. Three significant facts are known about the Priesthood of Set:

(1) Together with the Priesthood of Horus [the Elder], it was the oldest of the Egyptian priesthoods. If we date it to the earliest predynastic images of Set found by archaeologists, we can establish an origin of at least 3200 BCE. Working with the Egyptians' own astronomically-based records (#2F), we may approximate 5000 BCE. If we are to assume the final eclipse of the Priesthood at the end of the XIX-XX [Setian] Dynasties ca. 1085 BCE, we are looking at an institution which existed at least two thousand and possibly as many as four thousand years. "In the early dynasties," observes Budge:

... Set was a beneficent god, and one whose favor was sought after by the living and by the dead, and so late as the XIX Dynasty kings delighted to call themselves "Beloved of Set". After the cult of Osiris was firmly established and this god was the "great god" of all Egypt, it became the fashion to regard Set as the origin of all evil, and his statues and images were so effectively destroyed that only a few which have escaped by accident have come down to us.²⁰

The "Set-animal" of portraits and hieroglyphic inscriptions has remained the object of considerable controversy. Its long, curved snout, stiffly-upraised and forked tail, and tall, brush-like ears (?) appear to rule it out of any known animal category. The most extensive and thorough treatment of Set's image to date is by H. Te Velde in his classic work *Seth*,

¹⁹ Budge, *Egyptian Language*. (#2T) New York: Dover Publications, 1971, page #15. Ions, *op.cit.*, pages #50-55. Fagan, *op.cit.*, pages #34-36. Plutarch, *Isis and Osiris*, Volume V in *Moralia* (14 volumes), F.C. Babbitt (Ed. & Trans.). London: Loeb Classical Library, 1936.

²⁰ Budge, *The Book of the Dead*, page #181.

God of Confusion.²¹ Among the animals he cites as past candidates for the Set-animal are the ass, oryx antelope, greyhound, fennec, jerboa, camel, okapi, long-snouted mouse, aardvark or orycteropus, giraffe, hog, boar, hare, jackal, tapir, long-snouted Nile mormyr, and the Egyptian *Nh*-bird.

Dismissing each of the above as essentially different from the portraits and statues of Set, Te Velde takes the position that the question cannot be resolved from the information currently available to Egyptologists.

Concerning the hieroglyphic image of Set, Te Velde states that it does not show the characteristics of an actual, living animal, and expresses doubt whether the hieroglyph can be traced to any animal which ever existed in the area of Egypt.²²

In his magnum opus *From Fetish to God in Ancient Egypt*, Sir E.A. Wallis Budge attempts to associate the Set-animal with the Saluki dog of Arabia.²³ By way of evidence he cites the dog's characteristically aggressive nature, ignoring the fact that it displays none of the aforementioned physical features. Hence Budge's identification must be rejected.

One may note that Set was by no means the only "fabulous" creature ever portrayed by Egyptian artists. But he was the only one represented as a principal *neter*, as opposed to a purely-animalistic monster of the *Tuat*.

In *The Dawn of Astronomy* Sir Norman Lockyer suggests that "Set" seems to have been a generic name applied to the northern (?circumpolar) constellations, perhaps because *Set* = darkness, and these stars, being always visible in the night, may have in time typified it.²⁴ Since the northern constellations were symbolized by the name of Set, the god of darkness, we should take Set-Horus to mean that the stars in the Dragon (*Draco*) were

²¹ The "-th" ending is the result of spellings of "Set" using the Greek letter *theta*. In hieroglyphic writing, according to Budge, the name should be pronounced with a hard "-t" (*Egyptian Language*, page #53). Similarly I write the name of Set's divine consort as Nephys, not the *theta*-heavy "Nephthys". It is fair to point out, however, that the name of Set has appeared in phonetic hieroglyphs in at least a dozen variations (Te Velde [note #13], pages #1-3). The Temple of Set uses the name with a hard "-t", after the *Book of Coming Forth by Night*.

²² Te Velde, H., *Seth, God of Confusion*. (#2G) Leiden, The Netherlands: E.J. Brill, 1977, pages #13-15.

²³ Budge, *From Fetish to God in Ancient Egypt*. (#2C) London: Oxford University Press, 1934, pages #87-89. In hieroglyphic and pictorial representations, Set was also the only *neter* shown with red-toned skin. Most of the others were flesh-colored, save that Osiris and his principal attendants frequently had pale green complexions (symbolic of corpse-flesh).

²⁴ Lockyer, J. Norman, *The Dawn of Astronomy*. (#2F) Cambridge: M.I.T. Press, 1964, page #302.

rising at sunrise.”²⁵ To support his theory, Lockyer cites the following inscription from royal tombs in the Valley of the Kings:

The constellation of the Thigh appears at the late rising. When this constellation is in the middle of the heavens, having come to the south where [the constellation Orion] lies, the other stars are proceeding to the western horizon. Regarding the Thigh: It is the Thigh of Set; while it is seen in the northern heavens, there is a band [constellation] to the two in the shape of a great bronze chain.²⁶

Lockyer concludes that the constellation *Draco*, and in particular the star at its head (*Gamma Draconis*), represented Set. If indeed a single star were so regarded, it was probably *Alpha Draconis* (or *Thuban*), the Polar Star at the beginning of the Egyptian civilization. Due to the Precession of the Equinoxes, *Alpha Draconis* will return to the celestial pole at approximately 24000 CE. Since its last appearance there ca. 3000 BCE coincided with the unification and development of the world's first advanced human culture, related calculations based upon the Precession Circle may yield enigmatic results.

Center of the original Priesthood of Set was *PaMat-et*, capital of the ancient Egyptian XIX *Uab* Nome. It was called *Oxyrhynchus* by the Greeks. It is located in Upper Egypt at Latitude 28.5N, Longitude 30.8E. Other cities which were centers of the Setian Priesthood were *Ombos* at 24.5N, 32.9E and *Tanis* at 31N, 31.9E in Lower Egypt.²⁷

As a *neter* of darkness and night, Set was the complement to Horus (*Hor - neter* of the Sun and daylight) in predynastic times. So integral was this relationship that the heads of the two *neteru* were frequently shown on a single body (hieroglyphic name *Hrwyfy* “He with the Two Faces”).²⁸ With regard to the annual cycle, Horus was thought to govern the waxing of the Sun from the South Solstice, while Set governed the waning of the Sun from

²⁵ *Ibid.*, page #149.

²⁶ *Ibid.*, page #147.

²⁷ Brugsch-Bey, Heinrich, *Egypt Under the Pharaohs*. (#1D) New York: Charles Scribner's Sons, 1891, page #452. Ions, *op.cit.*, page #63. Carus, Paul, *The History of the Devil*. New York: Land's End Press, 1969, page #17.

²⁸ Te Velde, *op.cit.*, pages #68-72.

the North Solstice.²⁹

Again according to conventional archæology, it was in the pre-dynastic Gerzean period (commencing about 3600 BCE) that the first communities of the future Egyptian nation came into existence. The great war of unification commenced in approximately 3400 BCE. After more than two centuries of intermittent conflict between Upper and Lower Egypt, the land was finally united under Menes (or Narmer), the first pharaoh of the I Dynasty.

Together the two primeval *neteru* - Horus and Set - then symbolized the unity and wholeness of the Egyptian nation: Horus as the *neter* of the north (Lower Egypt) and Set as the *neter* of the south (Upper Egypt). This union was represented on monuments by the ritual gesture of *samtau*, showing Horus and Set binding the heraldic plants of Upper and Lower Egypt around the stem of an *AnX*, symbol of divine life.

The roles of Horus and Set as the original state *neteru* of Egypt were further emphasized by the pharaohs' famous Double Crown (*SeXet*), being a composite of the Red Crown of Horus (*Teser*) and the White Crown of Set (*Het*/“Great One of Spells”).³⁰ And the *Tcham* sceptre, with the head and forked tail of Set, became a symbol of power and authority for *neteru* and pharaohs alike.³¹

Horus was later adopted into the Osirian mythos as the “son of Osiris and Isis”. Egyptologists generally distinguish the original and the corruption by the terms “Horus the Elder” and “Horus the Younger” respectively. *HarWer* is a form of Horus the Elder combined with *Wer* (“The Great God”), a transcendent *neter* of light. The Sun and the Moon were said to be the right and left eyes of *HarWer*, known as the *Udjat* (*Uræus* in Greek). At the same time the *Udjat* was also considered to partake of the essence of Set.³² Mounted both on the *SeXet* and on other national crowns and headgear, the *Udjat* became another symbol of the pharaoh.

(2) Set was the *neter* who was “different” from all of the others. Too often this is simplified into his being the “evil” slayer of Osiris,

²⁹ Carus, *op.cit.*

³⁰ Ions, *op.cit.*, page #62.

³¹ Te Velde, *op.cit.*, pages #89-90.

³² “This is the Uræus which came forth from Set.” Utterance #683, *The Ancient Egyptian Pyramid Texts*, R.O. Faulkner (Trans.). London: Oxford University Press, 1969.

hence the personification of “evil”; yet any but the most cursory study of Egyptian religious symbolism is sufficient to dispel this caricature. He was rather a *neter* “opposite the *neteru*”: the entity who symbolized that which is **not** of nature.

This is a very curious role for a *neter* in Egyptian cosmology: to be a presence and force which alone could not be apprehended by perceptions of the natural senses. Set thus represents the nameless “thing” whose existence we know of by the shadow it casts on things apprehended and things perceived **by** it: the non-natural “presence of self” in individual intelligent life.

We have generalized the vehicle by which this presence is manifest as the *ba*, spirit, *psyche*, or soul, but increased precision is possible. We must subtract from the *psyche* what is “life force”, and focus our attention on that which remains: **the pure awareness of self**. In doing so we have in one sense retraced the path of Descartes to the *cogito ergo sum* proposition. Unlike Descartes, however, we see this phenomenon to be a “thing **totally** apart” which is not an extension of “God” or anything else. Set is the creator and activator of this principle. To rewrite the crucial sentence in the above quote from the point of view of a *neter*: “A thing created in the mind thereby exists.”

This is delicate ground to tread, so much more so for an ancient Egyptian civilization whose entire “natural” cosmology was based upon the perfection and harmony of the universe. Former Director of Cairo’s French Oriental Archæological Institute Serge Sauneron comments:

To understand the attitude of the Egyptians, it is necessary to emphasize the striking contrast between their view of the world and ours. We live in a universe which we know is in perpetual movement; each new problem demands a new solution. But for the Egyptians this notion of time which modifies the current knowledge of the world, of an alteration of factors which forces a change in methods, had no place. In the beginning the divinity created a stable world, fixed, definitive; this world functions as a motor well oiled and well fed. If there are “misfires” - if the motor fades, if one of the parts making it up is worn out or broken - it is replaced and everything starts off again better than before. But this motor would always remain the same; its mechanism, its appearance, its output would always be identical.

If some problem intrigues the mind, therefore - if some serious event arises to disturb the customary order of things - it could not really be new; it was foreseen with the world. Its solution or remedy exists in all eternity, revealed in a kind of universal “manner of use” that the gods defined in

creating the universe itself. What is necessary, therefore, is to find in the ancient writings the formula that foresaw such-and-such a case. Before a given event - a physical phenomenon, a catastrophe striking the whole country - the scholar would not seek to discover the actual causes in order to find an appropriate remedy. Rather he would examine with scholarly ardor the volumes of old writings to find out if the event had already occurred in some moment of the past, and what solution had then been applied to it.³³

(3) Despite this unique and disturbing image, or perhaps because of it, Set became the patron of the two most powerful dynasties in Egypt's long history, the XIX and XX. Herein there is an interesting "theological succession":

The early XVIII Dynasty (ca. 1580-1372) was that of the great Amenhoteps, during whose reigns the Priesthood of Amon at Thebes was preeminent. The dynasty disintegrated during the "Amarna period" (ca. 1372-1343) of Akhenaten, during which the solar disk of Aton was considered supreme if not indeed all-inclusive of the *neteru*. When the new XIX Dynasty arose under Rameses I and Seti I, the state role of Amon was restored - but the pharaohs directed much of their personal efforts towards Set. Recounts Sauneron:

The new dynasty in power, careful to appear to be "restoring everything to order", had many reasons for mistrusting the Amonian priesthood. Descendants of a military family of the eastern delta, the new pharaohs were traditionally devoted to a god little esteemed by the masses because of the role that he had been assigned in the death of Osiris. But they preserved nevertheless, here and there, the temples and priesthoods of the god Set.

The Amarnian experience had demonstrated the cost of too abrupt a break with the beliefs central to the entire nation, and of entering into open warfare against a priesthood practically as powerful as the throne itself. Thus the politics of Seti I (1312-1301) and of Rameses II (1301-1235) were infinitely more subtle than those of their predecessors. There was no rupture with Thebes; the constructions continued, and magnificent edifices were raised to the glory of Amon at Karnak, Gournah, and Ramesseum. But it was from the [Osirian] center of Abydos that Rameses appointed the High Priest of Amon. Then he installed two of his sons, Merytum and Khamuast, as the High Priests of Ra at Heliopolis and Ptah at Memphis, and demonstrated by further monuments and political favors his public support of these gods. But finally, wearied of Thebes and its ambitious priests, he departed to build a new capital, Pi-Rameses, in the eastern delta - where he could quietly worship the

³³ Sauneron, Serge, *Les pretres de l'ancienne Egypte*. (#2AA) New York: Grove Press, 1980, pages #118-119.

god dearest to him, with Amon occupying a secondary prominence.

The provincial cities where Set had been worshipped from all eternity - among them Ombos, Tjebu, and Sepermeru - gained new preeminence from the favor accorded by the Ramesside leaders to the god of the Eastern Delta. Above all, Pi-Rameses, the new capital, brilliantly restored the worship that Set had formerly received in the Avaris of the Hyksos.³⁴

During the Setian Dynasties - most probably during the reign of Merenptah - the revolt and “exodus” of a number of nomads (hieroglyphic *habiru*) living in Egypt’s Goshen province occurred - or at least did so in Jewish legend. Although “Old Testament” lore states that the original Hebrews were a unified, foreign culture which entered Egypt during the time of Rameses I, there are no Egyptian records substantiating this. It is more probable that the actual participants in any “exodus” were people from a variety of ethnic backgrounds.³⁵ It is possible that the origins of the Hebrews’ hated “Satan” derive from one of the honorific titles (*Set-hen* = Eternal Set) accorded the state deity of the regime they were fleeing.

Following the passing of the two Setian dynasties, the increasing influence of a priesthood not courted by the Ramesside pharaohs - that of Osiris - boded ill for the Priesthood of Set. The Osirians recast Set as Osiris’ treacherous brother and mortal enemy of Osiris’ son - for whom they appropriated the *neter* Horus. Not content with attacking Set personally, they further appropriated his consort and son from the original triad of his cult - Nepthys and Anubis - whom they now described respectively as a concubine of Osiris and a son of Osiris by Nepthys. Comments E.A. Wallis

³⁴ *Ibid.*, pages #183-184.

³⁵ In his definitive work *Testament* (New York: Henry Holt, 1988), archaeologist John Romer states:

Hard evidence of the Exodus event in the preserving deserts of the Sinai, where most of the biblical Wandering takes place, is similarly elusive. Although its climate has preserved the tiniest traces of ancient bedouin encampments and the sparse, 5,000-year-old villages of mine-workers, there is not a single trace of Moses or the Israelites. And they would have been by far the largest body of ancient people ever to have lived in this great wilderness. Neither is there any evidence that Sinai and its little natural springs could ever have supported such a multitude, even for a single week. Several 19th-century vicars recognized this fact within a day or two of the start of numerous expeditions in search of Moses’ footsteps. “Escaping from the rigours of an English winter,” as one of them says, “in a land of the flock and the tent to which our only guide was the *Bible*” they quickly realized that the biblical Exodus was logistically impossible and that the *Bible* was a most ambiguous guide to that desolate region. The biblical description of the Exodus, then, flies in the face of practical experience. Indeed the closer you examine it, the further it seems removed from all of ancient history.

Budge:

Between the XXII and the XXV Dynasties, a violent reaction set in against this god [Set]; his statues and figures were smashed; his effigy was hammered out from the bas-reliefs and stelæ in which it appeared.³⁶

Various reasons for this reaction have been proposed by Egyptologists. It is been suggested that Set fell into disrepute through being associated in the popular mind with the *Sutekh* of the invading Hyksos. Possible but improbable, as the Hyksos invasion occurred prior to the XIX-XX Dynasties when Set was preeminently in favor - and the presiding *neter* over Egypt's greatest period of imperial glory.

Set's eclipse may well have been due to a more subtle, yet pervasive sentiment sweeping Egypt. As Sauneron and many other Egyptologists have acknowledged, Egyptian philosophy was based upon a millennia-old conviction of the absolute presence and influence of the *neteru*, and in the virtue of a social system in which the preservation of cyclical harmony was all-important. While the New Empire of the XIX-XX Dynasties extended Egypt's influence to Palestine and Mesopotamia, it also made the Egyptians aware that there were many other functioning cultures in which the *neteru* were unknown [at least by their Egyptian names]. Moreover the concept of Egypt as just one among a number of nation-states competing for power and influence in the Mediterranean, rather than as the one civilization at the center of existence, must have been a most unsettling one to this ancient culture - which previously had been able to discount its neighbors as mere uncultured, barbarian tribes.

Egypt's solution to this problem was to turn gradually away from a glorification of this life and towards an orientation on the afterlife, where such disturbing dilemmas could be assumed not to exist. This would explain the growing influence and popularity of the Osiris cult during the post-XX Dynasty Egyptian decadence, since Osiris was a *neter* of the afterlife. As the Osiris cult portrayed Set as Osiris' nemesis rather than an independent and pre-existing *neter* with no particular interest in Osiris, this would also explain the simultaneous wave of Setian persecution described by Budge. It was characteristic of ancient Egypt that each new dynasty, in an attempt to establish its own "timelessness", often doctored monuments and records to eliminate inconvenient inconsistencies.

³⁶ Budge, *The Mummy*. (#1A) New York: The Macmillan Company, 1973, page #276.

Presumably the Osirian dynasties followed suit, defacing or rewriting all references to Set that did not support their portrayal of him as a “Devil”.³⁷ And that was the distortion of Set which survived in later Mediterranean legend - principally through Plutarch, who described it in some detail in his *Moralia*.¹⁹

Today the Temple of Set returns to the original, undistorted apprehension of Set. In keeping with our modern levels of knowledge, of course, this image has been both enhanced and refined. Enhanced in that we now understand better than the ancient Egyptians how the material universe (OU) functions, refined to exclude those aspects of the human personality which are natural, externally-controlled functions.

At the same time, contemporary civilization’s impatience and superficiality - its restless inability to study anything metaphysical in any depth - have tended to condense the delicate, complex study of Egyptian cosmology [presented so well in *Her-Bak* (#2L)] into a crude caricature capable of being digested by modern minds in a few hours at most. Initiates of the Priesthood of Set must resolve to take the time to apprehend and appreciate Set - and the other Egyptian *neteru* - in the same contemplative, reflective, and above all unhurried fashion that their ancient predecessors did. Only then will the magnificence, subtlety, and depth of this metaphysical system be realized and appreciated. Only then can its principles be applied meaningfully within our current environment.

³⁷ Ions, *op.cit.*, pages #72-78. The Osirian legends on this subject are treated comprehensively in J. Gwyn Griffith’s *The Conflict of Horus and Seth* (Chicago: Argonaut Publishers, 1969).

Chapter 3: Initiation

The Concept of Initiation

Individuals who find their way to the Temple of Set are known as the **Elect**. This term has a subtle significance of its own. It means “chosen” - but it does not identify the chooser. That chooser may be Set; it may be oneself; it may be pure hazard (#6I). Nor does it imply privilege, aristocracy, or guaranteed success. It is, simply, an acknowledgement that the aspirant stands at these gates which only a comparative few have encountered. Like Parsifal (#14C, #14U), Jonathan Harker (#8B), Her-Bak (#2L), or Nicholas Urfe (#6I), the aspirant either steps forward into the Temple - or turns back into profane existence.

“Initiation” is the term used to describe the experience of an affiliate of the Temple of Set. Since the term is very easily misunderstood and misused, its usage within and by the Temple deserves careful explanation.

In its traditional sense, initiation is induction into the membership of a secret society, hence being entitled to successively more exclusive secrets as the level of initiation rises. There is usually a good deal of occult hot air mixed in with this, in that the candidate is exhorted concerning the excellence he has had to display to be worthy of the honor, the sublime dignity of the initiation itself, and the fearful consequences should he betray its secrets.

Many initiatory societies are little more than financial rackets, while others are more or less sincere in what they are trying to do. Most esoteric knowledge imparted under the guise of initiation is not particularly practical. Rather it is vague, theatrical, mystical, and inconclusive: *obscurum per obscurius* (“explaining the obscure by means of the more obscure”). The new “initiate” is left with a pleasing feeling of heightened importance, yet is somehow unable to explain why.

Authentic initiation is not simply the acquisition of specific knowledge or skills; it involves a certain approach to the challenges of existence in general. An initiate, like a cat, must learn to land on his feet in any situation in which he may find himself. He does this by the acquired and applied technique of “stepping back to view the situation from outside himself”. He assigns relative importance to it, estimates his options as an actor within it, and activates the most appropriate such option. He may make mistakes due

to lack of information, but he rarely errs on the basis of what he does know. His developing sense of intuition, moreover, will warn him whenever a situation is not whatever it immediately seems to be. He can then avoid premature conclusions and impulsive actions.

The Temple of Set conceives the process of initiation as a Socratic refutation of confused, imprecise, and unsubstantiated information and thinking. It is the imparting of truth as much as we know it to be, but even more importantly it is the imparting of the ability to pursue truth and to recognize it when it is found.

Wisdom - knowledge of truth - cannot be taught to stupid intellects. A love of and insistence upon the truth cannot be taught to unethical individuals. Hence initiation is not something that can be “done to” someone merely by subjecting him to a series of classes, examinations, and ceremonies. All that the Temple can do - and all that it tries to do - is to spread out its banquet of truths, probabilities, hypotheses, and speculations before aspirants whom we evaluate as reasonably sincere. **They** must then utilize it, together with such other resources as they may develop, to achieve wisdom. Thus do **they** initiate **themselves**.

By its membership and degree system, the Temple merely formalizes the demonstrated levels of this achievement. This is why initiation within the Temple of Set is referred to as a process of **Recognition**.

The term “degree” is used because initiation itself is a constantly ongoing and expanding process. Hence one never attains initiation *per se*; rather one attains a particular “degree of” initiation.

The parameters of each Setian degree also expand as the Temple as a whole increases in wisdom and sophistication. This is in keeping with the principle of *Xeper* (“becoming”), which identifies the process of constantly-expanding personal evolution. “Science **is** not; it is **becoming**,” wrote Mikhail Bakunin [in *God and the State*, 1882 CE]. “The learned man of today is but the know-nothing of tomorrow. Let him once imagine that he has reached the end, and for that very reason he sinks beneath even the babe just born.”

Within the Temple one does not become party to the “secrets of a degree” by first being appointed to that degree. Rather one, through his pursuit of wisdom and truth, gradually acquires those “secrets” through his own efforts, within and without the research systems of the Temple. If it is perceived that he has reached the level of wisdom and skill appropriate to a higher degree, he is Recognized as being entitled to that degree.

There are no penalties for revealing “esoteric secrets” in the Temple. We exist to **promote** knowledge of truth, not to conceal it. Setians should understand, however, that some of the truths known to the Priesthood of Set can be dangerous to oneself or others if misapplied, just as a loaded gun in the hands of a child is dangerous. Be careful what “guns” of your acquired knowledge you place in the hands of profane “children”.

It is impossible to overestimate the importance of the concept of **truth** to the *raison d’etre* of the Temple of Set. In the last analysis the Temple is a tool to uncover truth, and a vehicle for its promotion and application. Various historic initiatory systems have failed to the extent that they have subordinated truth to anything else - impressiveness, wealth, power, luxury, laziness ... the list of excuses, apologies, and rationalizations is endless.

The Temple agrees with Pythagoras and Plato that truth is an absolute **Form** or **first principle**, which may be apprehended in specific instances through a combination of intellectual effort and enlightened intuition. Rigorous examination of the intellectual process - such as takes place in the Platonic *Dialogues* - is necessary to such apprehension. Thus it is important to educate oneself in what is **known**, as well as to develop one’s analytical and critical abilities, before attempting to apprehend the **unknown**.

Intuition - the power or faculty of knowing things without conscious reasoning - is an essential attribute of the initiate. Neither reasoning nor intuition alone will suffice; each must be used in conjunction with the other. Intuition alone can easily become mere fantasy and mysticism, while inductive reasoning can produce “logical” conclusions which are nevertheless wrong.

Initiation, like wisdom and resourcefulness, is an intangible. As you become fluent in the language and skills of Black Magic, you will become increasingly able to Recognize Initiates of the Art when you encounter them. And they in turn will Recognize you for what you are, and for what you are Becoming.

The Two Paths

The terms “Left-Hand Path” (LHP) and “Right-Hand Path” (RHP) are used in different and often incompatible ways by various occultists. Reportedly the terms originated in Tantrism, a school of Mahayana

Buddhism in northern India which taught that Buddhahood can be realized through various theurgic practices. For *mantra* and *mudra* ceremonies the female was positioned to the right of the male; for erotic rites she was positioned to the left. (#13C) Theosophy's H.P. Blavatsky felt sex-magic to be immoral and perverse, so she subsequently employed the term "LHP" to characterize the magical systems she didn't like, and the term "RHP" to characterize the ones she did, i.e. Theosophy. Post-Blavatsky the terms have been expanded through popular usage to refer generally to what the Temple of Set defines as White Magic (RHP) and Black Magic (LHP).

Most popular-occult organizations, to be sure, use the two terms simply to identify their moral biases. What they consider "good" is RHP, and what they consider "evil" is LHP. After Aleister Crowley left the Golden Dawn, he portrayed it as a "Black Lodge" and his own A.'.A.'. as the "Great White Brotherhood" (#9A, #9C); while on the other side of the fence W.B. Yeats and other G.'.D.'. leaders considered **Crowley** to be the Black Magician. (#10F, #10G)

To further complicate the matter, there have been some deliberately criminal "Satanic" organizations which have avowedly followed the LHP **as defined by those who consider it synonymous with degenerate and destructive practices**. (#6A, #6B) Such episodes have of course served to reinforce the conventional religious image of Satanism and Black Magic as nefarious practices.

So enduring was this stereotype that the Church of Satan found it very difficult to break free from it during the entire decade of its existence. All sorts of creeps, crackpots, criminals, and cranks pounded on the door of the Church, assuming that it would excuse and encourage whatever social shortcomings they embraced. The Temple of Set has generally avoided this problem, mostly through careful admissions screening, but also because "Satan" is popularly associated with "evil" while "Set" is largely unknown outside of Egyptological circles.

The Temple of Set's LHP orientation is, as noted above, a function of its definition of Black Magic. No moral or ethical stances are implied by the terms LHP and RHP *per se*, since they refer to **techniques** and **systems** rather than to the ends to which they are applied.

As defined within the Temple of Set:

- The **Left-Hand Path** (LHP) involves the conscious attempt to preserve and strengthen one's isolate, psychecentric existence

against the OU while creating, apprehending, comprehending, and influencing a varying number of SUs.

- The **Right-Hand Path** (RHP) involves the intentional effort to dissolve or merge the self into the OU.

To the Setian the LHP is neither “good” nor “evil”; it is merely an avenue towards knowledge and power. While he may consider the RHP fruitless and/or deceptive, he likewise forbears to pronounce moral judgments concerning it. Indeed, some of the Temple’s most valuable information comes from individuals and institutions who are/were thoroughly convinced that they are/were treading the RHP.

Followers of the RHP are those whose stated goal is egocentric absorption into the OU [which they confuse with the Universe as a whole]. They wish to harmonize their actions with it, attune their intellects and emotions to what they consider the God of Universal Consciousness, and thus partake of the immortality and divinity presumably characterizing that Consciousness. This is the theoretical *nirvana* of the Buddhist, the Jainist, and the Hindu; the “salvation” of the Christian.

The dilemma, of course, lies in the problem of “destroying” the ego and then continuing to exist on Earth thinking, talking, writing, and acting as an obviously still-egocentric being who is just as obviously **not** One with the OU. The classic example of this is once again Aleister Crowley, who defined the grade of Magister Templi (8)=[3] to identify an initiate who had successfully achieved this OU dissolution of consciousness, then went on to define the higher grade of Magus (9)=[2] as characterizing a magician of sufficient will and power to force a change in that same OU. This is a clearly impossible achievement if one is **already** indistinguishable from that OU.

Hence it is a postulate of the Temple of Set that the attainment of Magister Templi (8)=[3] is the end of the line for a true follower of the RHP. If he truly destroys his psychecentric consciousness and attains *nirvana*, he becomes something akin to the prototypical Tibetan or Christian monk - a simple, childlike, unemotional, unegotistical animal who no more thinks of disturbing the OU than does an otter or a Sequoia redwood. He has, as it were, become the *Tao*.

Those who claim attainment to Magus display either (a) a fall-back to a state of psychecentrism, hence a lower RHP grade, or (b) their *de facto* adherence to the LHP. Since the object of the LHP is to strengthen and

exalt the psychecentric consciousness as something distinct from the OU, the characteristic action of a Magus V° is indeed a mark of unique initiatory success.

Similarly, a Magister Templi IV° of the LHP is one who gains total Understanding of the OU from an **external, personal** point of perspective - and who complements this with a similarly-total Understanding of his own SU.

Many self-proclaimed gurus of the RHP are not inclined to adopt simple, pastoral, self-effacing, redwood-tree lifestyles. Rather they preen themselves by assuming regalia, offices, and wealth dazzling to devotees, while insisting that such luxuries are their rightful due precisely because they have set such a good example in no longer caring for them. If confronted with the glaring hypocrisy of such positions, they retreat behind a smokescreen of religious mystery, mystical ambiguity, and “initiatory” secrecy. If in positions of sufficient power, they persecute, imprison, torture, and/or kill their critics.

The RHP societies which are of interest to the Temple are those which, whether accidentally or deliberately, have broadened the knowledge-base of Black Magic. Almost every conventional religion of serious historical consequence falls into this category, as each has worked out various psychological approaches to the “human equation” to explain it, indoctrinate it, and/or control it. The Setian is accordingly invited to approach the subject of comparative religious philosophy as a most useful tool. (Reading List Category #3)

Certain religious or occult bodies took a more-or-less deliberate jump in the direction of magic. Some of the more notable of these - professing the RHP - are discussed in Categories #4, #9, and #10 of the Reading List. You do not have to be an expert on any of them to be a competent Black Magician, but you should know enough about their particular fields of research to consult their histories, writings, and records as they may be useful to your own interests and endeavors.

Does the Temple of Set view itself as being in competition with or in diametric opposition to the RHP? No. We consider ourselves as magicians who have a clear understanding of what we are doing, why it works, and where we would like to go with it. We assess the RHP as being at best innocently confused and at worst hypocritically deceitful on all three counts. It is a behavioral phenomenon of natural humanity. It is not dangerous because of its esoteric wisdom, but rather because of its

occasional, animalistic fits of exoteric unwisdom. The Black Magician treats it as one does any other dangerous, primitive, emotional animal; he views it from a distance, where he may learn from it and appreciate its beauty while remaining prudently out of reach of its teeth and claws.

Initiatory Degrees of the Temple of Set

The Temple of Set defines initiation in terms of six formal degrees. They are: Setian I°, Adept II°, Priest or Priestess of Set III°, Magister or Magistra Templi IV°, Magus or Maga V°, and Ipsissimus or Ipsissima VI°.

This is not a simple progression for the “typical” Setian to use as a barometer of success. While each degree has certain connections with the others - which accounts for their integration into a single system - each degree is also a thing unto itself: a state of being highly distinct from those above and below it. Hence a Priest III° is not simply “3/4 a Magister IV°”, nor can the IV° be attained merely by becoming very good at the work of the III°.

Here the parable of the horse and the cart may be cited: One cannot fix on the “glamor” of initiation - the formalized degree - as a goal and expect to get anywhere. Even if the trappings are acquired through “ticket-punching” and the projection of an artificially-impressive image, both the individual and the awarding agency will ultimately feel contempt for the farce in which they have been participating.

Rather the individual must strive to awaken to, comprehend, and actualize all of the powers latent within his intelligence and psychecentric being. As he accomplishes this, **true** initiation takes place - whether or not it is formally recognized by an external agency. Because the Temple of Set is composed of initiates who understand this principle, however, true initiation is recognized and formalized by official designations on a Temple-wide basis. Hence the term “Recognizing” of degrees rather than “awarding” or “conferring”.

Ancestry and Evolving Definition of the Grade>Degree Titles

The titular structure of the Temple of Set’s degree system dates back to the Hermetic Order of the Golden Dawn, a turn-of-the-century

Cabalistic/Egyptian magical society that flourished in Britain.³⁸ [See reading list category #10.] The grades (as they were then called) of the G.'.D.'. were:

<u>Grade</u>	<u>Sephirah Attribution</u>
Neophyte (0)=[0]	[None]
Zelator (1)=[10]	Malkuth
Theoricus (2)=[9]	Yesod
Practicus (3)=[8]	Hod
Philosophus (4)=[7]	Netzach
Adeptus Minor (5)=[6]	Tiphareth
Adeptus Major (6)=[5]	Geburah
Adeptus Exemptus (7)=[4]	Chesed
Magister Templi (8)=[3]	Binah
Magus (9)=[2]	Chokmah
Ipsissimus (10)=[1]	Kether

This elevenfold system was keyed to a Hebrew Cabalistic concept known as the “Tree of Life”. According to the *Cabala*, the Universe and all of its contents derive from a manifestation of God termed *Ain Soph Aour*, the Infinite or Limitless Light. Issuing from this source are ten emanations or *Sephiroth*, being progressively coarser or more materialistic manifestations of God. As the G.'.D.'. initiate ascends from one level of mental existence to another, then, he supposedly is that much closer to the purely spiritual existence of God.

The G.'.D.'. grades of Zelator through Philosophus were concerned with an understanding and mastery of the “elemental” forces governing the **physical** plane. The three Adeptus grades - which collectively comprised the Second Order of the G.'.D.'. (the Order of the Red Rose and Golden Cross) - raised the initiate to **spiritual** levels of apprehension. The grades of Magister Templi through Ipsissimus were considered **Astral** grades beyond incarnated human manifestation; hence none of the three G.'.D.'. leaders (Westcott, Mathers, Woodman) professed a claim to them. As Dr. F.I. Regardie observed in *The Golden Dawn* (#10B):

³⁸ Priest Leon Wild notes that the Golden Dawn’s grade titles were adapted by one of its founders, Dr Wynn Westcott, from the elder *Societas Rosicruciana in Anglia* (founded by Robert Little in 1866), which in turn had adapted them from the *Gold und Rosenkreuz*, a Prussian occult society (founded 1757?). Cf. Christopher McIntosh, *The Rose Cross and the Age of Reason: Eighteenth-Century Rosicrucianism in Central Europe and Its Relationship to the Enlightenment*. Brill Academic Publishers, 1997, ISBN: 9004095020.

It is impossible for the ordinary individual to understand those above the grade of Adeptus Minor, and individuals who lay claim to such exalted grades, by that very act place a gigantic question mark against the validity of their attainment. He that exalted is humble. And to have tasted that which is conveyed by the Adeptus Minor grade is so lofty an experience that few in their right minds, unless they were extremely saintlike in character, would consider themselves as having passed officially to a higher spiritual state.

It is perhaps more to the point to say that the criteria for advancing even to the Second Order were such a confusing and inconsistent mixture of Cabalism and Osirian Egyptian mythology that any sort of objective evaluation of one's initiatory level became impossible. Grade-promotion within the G.'.D.'. thus became largely a matter of politics and personal favoritism, with the undergoing of initiatory rituals and the memorizing of corresponding esoteric trivia being a secondary consideration (#10F, #10G).

After breaking with the G.'.D.'. , Aleister Crowley determined to purify its grade system in his *Astrum Argentum* ([Order of the] Silver Star). He described the A.'.A.'. system in an appendix to #9K entitled "One Star in Sight". It was a change from the G.'.D.'. concept only insofar as it was redesigned to coincide with the concepts of initiation set forth in the *Book of the Law*. Certain grade names were added or altered, and there was a general lessening of "pure" Cabalistic emphasis:

The Order of the Star called S.S. is, in respect of its existence upon the Earth, an organized body of men and women distinguished among their fellows by the qualities here enumerated. They exist in their own Truth, which is both universal and unique. They move in accordance with their own Wills, which are each unique yet coherent with the universal will.

They perceive (that is, understand, know, and feel) in love, which is both unique and universal.

The order consists of eleven grades or degrees and is numbered as follows. These compose 3 groups: the Orders of the S.S., of the R.C., and of the G.D. respectively.

THE ORDER OF THE SILVER STAR

Ipsissimus (10)=[1]

Magus (9)=[2]

Magister Templi (8)=[3]

THE ORDER OF THE ROSY CROSS

(Babe of the Abyss - the link)

Adeptus Exemptus (7)=[4]

Adeptus Major (6)=[5]

Adeptus Minor (5)=[6]

THE ORDER OF THE GOLDEN DAWN

(Dominus Liminis - the link)

Philosophus (4)=[7]

Practicus (3)=[8]

Zelator (2)=[9]

Neophyte (1)=[10]

Probationer (0)=[0]

(These figures have special meanings to the initiated and are commonly employed to designate the grades.)

The general characteristics and attributions of these Grades are indicated by their correspondences on the Tree of Life, as may be studied in detail in the *Book 777* (#9M).

Student: His business is to acquire a general intellectual knowledge of all systems of attainment, as declared in the prescribed books (Appendix 1 of #9K).

Probationer: His principal business is to begin such practices as he may prefer, and to write a careful record of the same for one year.

Neophyte: Has to acquire perfect control of the Astral Plane.

Zelator: His main work is to achieve complete success in Asana and Pranayama. He also begins to study the formula of the Rosy Cross.

Practicus: Is expected to complete his intellectual training, and in particular to study the Qabalah.

Philosophus: Is expected to complete his moral training. He is tested in devotion to the Order.

Dominus Liminis: Is expected to show mastery of Pratyahara and Dharana.

Adeptus (without): Is expected to perform the Great Work and to attain the Knowledge and Conversation of the Holy Guardian Angel.

Adeptus (within): Is admitted to the practice of the formula of the Rosy Cross on entering the College of the Holy Ghost.

Adeptus (Major): Obtains a general mastery of practical Magick, though without comprehension.

Adeptus (Exemptus): Completes in perfection all these matters. He then either (a) becomes a Brother of the Left Hand Path or (b) is stripped of all his attainments and of himself as well, even of his Holy Guardian Angel, and becomes a Babe of the Abyss, who, having transcended the Reason, does nothing but grow in the womb of its mother. It then finds itself a -

Magister Templi (Master of the Temple): whose functions are fully described in *Liber 418* (#9G, #9H, #11D), as is this whole initiation from Adeptus Exemptus. See also “Aha!” His principal business it to tend his “garden” of disciples and to obtain a perfect understanding of the Universe. He is a Master of Samadhi.

Magus: Attains to wisdom, declares his law [see *Liber I vel Magi* (#9G, #9H)], and is a Master of all Magick in its greatest and highest sense.

Ipsissimus: Is beyond all this and beyond all comprehension of those of lower degrees.

The grade system of the A.'.A.'. was the one known to Anton Szandor LaVey when he instituted the degrees of the Church of Satan. Following the founding of the Church, he had assumed the degree of Magus, but it was not until the year V/1970 that a full, formal system was introduced.

As will be clear from a reading of #6K, the Church of Satan rejected the Cabalistic concept of initiation altogether. In VII/1972 and again in X/1975 I wrote the official descriptions of the degrees for the *Cloven Hoof* newsletter. Abridged from the latter article:

Satanist I°: When the Church accepts an applicant, it permits the extension of its power, influence, and reputation to that person. Because the majority of Satanists pursue personal interests not directly connected with the Church organization, the I° - which grants membership benefits but entails no reciprocal responsibilities - is ideal for them. In this context it is an end in itself and should not be regarded as merely a “training” degree. The title of the degree serves to emphasize this; one is either a Satanist or one is not.

Witch or Warlock II°: While the I° implies the Church’s acceptance of endorsement by a certain individual, it does not certify the Church’s reciprocal endorsement of that individual as an effective and accomplished Satanic magician. When we do make such an evaluation and decide that the Satanist in question is adept at comprehending and utilizing the contents of the *Satanic Bible*, the II° is granted. In one sense the II° is the highest recognition possible within a true Satanic order, because Satanism is characterized by diversity of individual technique. Once the Church is satisfied that a certain member is a capable magician, that is all that need be said.

Priest or Priestess of Mendes III°: In other churches the priest or minister is simply a semi-professional or professional organizer, demagogue, and ringmaster. He is also considered to be a shepherd, charged with the moral and spiritual guidance of his flock. The Satanic Priest is altogether different in concept. He is chosen for ordination not by other humans, but by the Powers of Darkness, who accentuate his characteristics and achievements

in such a fashion as to identify him as Elect to the Council of Nine. Once declared Elect by the Nine, an individual has the choice to accept or reject formal ordination. If he declines, he retains full control of his Will and continues normal existence. Should he accept, he will find that his life will be warped in unforeseen and often strange directions, as the Powers of Darkness actualize the Will of Our Lord Satan through him. Simultaneously he will come to wield powers that will permit no obstacle to stand before him. The Satanic Priesthood takes its name from the ancient Egyptian Priesthood of Set, which was centered in the vicinity of Mendes (*Ba-neb-tett*) and Tanis during the latter days of the empire.

Magister IV°: This degree is conferred by the High Priest in one of three designations: Master of the Cavern (Magister Caverni), Master of the Temple (Magister Templi), or Grand Master (Magister Magnus). The degree and its designations refer to the recipient's expertise and scope of magical influence.

Magus V°: This is the highest degree conferred within the authority of the Mandate of the Church of Satan, reflecting the Will of the Prince of Darkness himself. Presently it is held only by Anton Szandor LaVey. Like the IV°, the V° is a measure of an individual and not the designation of an organizational function.

My first policy statement as High Priest of Set concerning the degree system of the Temple of Set was contained in a July 15, X/1975 letter to the founding membership, abridged as follows:

As I have said or written to several of you individually, the true degrees are properly neither "rewards" for past achievements nor "incentives" for future ones. Rather they are a form of recognition of an individual's position at a point in time. This concept applies to all five degrees.

In the Church of Satan degrees I°-III° were conferred by Anton Szandor LaVey, either with or without the aid of a formal, written test or questionnaire. The IV° was conferred by him without any guidelines at all. The V° he assumed, being justified in doing so by the Infernal Mandate.

The Temple of Set will operate differently. It is my feeling that any person who is rightfully a III° has the judgment to recognize a I° or II° individual, and therefore should be empowered to do so. Persons may join the Temple as Setians I° directly through the Executive Director, but **no** I° will be able to advance to II° unless he has interacted with a III°+ and demonstrated to that official that he is deserving of the higher degree.

The same holds true for the III°, except that it will now be IV° officials who perform the evaluation. A IV° should be able to recognize a person who is Elect to the Priesthood. The criteria are both too complex and too subtle to be encapsulated into any written examination.

The same again holds true for the IV°, with one difference in that the High Priest, upon making a IV° Recognition, must secure confirmation from the Council of Nine.

The concept of the I° today is the same as it was in X/1975. Such information and resources as the Temple has to offer are placed at the disposal of the new Setian, and using both these and other tools he or she is expected to take the initiative to become an Adept in the Black Arts. No standardized criteria are used by the Priesthood in performing II° evaluations, since “every man and every woman is a star” and thus will apply the Art in a different manner.

It remains necessary for an aspiring Setian to seek out compatible contacts from among the Priesthood, so that his or her achievements can be known and appreciated for what they are. Here the initiative for contact is decidedly the responsibility of the I°, and III°s will expect to be contacted for advisory and evaluative purposes. Priests and Priestesses III° who are available for contact are included in the Temple of Set’s “Pool of Neheh” Internet forum.

An Adept II° is Recognized by the Temple of Set as a competent Black Magician. This statement is never made lightly. Like an academic or professional degree, the II° signifies not so much the passing of examinations as the “licensing” of the recipient to practice the Art in a knowledgeable, ethical, and professional manner. Unlike the I°, in which one may remain no longer than two years, there is no time limit for II° Temple affiliation. It is expected that the majority of Setians will hold the II° for Earthly life.

II°s, like I°s, partake of the benefits and services of the Temple and have no reciprocal obligations save to respond promptly and courteously to contacts from the Priesthood. The Temple of Set remains committed to individualism, and it deliberately avoids intrusions into the prerogatives, interests, or privacy of the I°/II° membership. Reciprocally it is assumed that I°/II° Initiates will conduct their lives and personal affairs in such a way as not to jeopardize the dignity and ethical reputation of the Temple.

When constructing the Church of Satan’s degree system, Anton LaVey deliberately opted for the medieval-sounding “Witch/Warlock” designation for the II° rather than the more esoteric-sounding “Adept”. Part of the reason for this was LaVey’s preference for the colorful imagery of traditional Satanism, but he was also wary of being tainted by the goody-two-shoes/Cabalistic connotations of white-light “adeptships”.

The Temple of Set, in searching for the single term most descriptive of the II°, ultimately concluded that “Adept” was it. Like the Church of Satan, we see no reason for half-a-dozen variations on this title; one either **is** Adept in the Black Arts or one **is not**. Thus you could say that, as compared to the A.'.A.'. system, the transition between the Temple of Set's I° and II° would correspond to a transition between the (1)=[10] and (7)=[4]. Obviously this is not a sudden transition, but the Temple of Set feels that any sort of graduated subdivision of the process, as in the G.'.D.'. and A.'.A.'. , is not meaningful in our particular situation. As Adeptship in the Black Arts is non-standardized, there is no one path toward it to be incremented.

As was the case during the Age of Satan (I-X), the III° is the most essential and significant distinction recognized by the degree system. The I° and II° are intellectual measurements and so constitute a strengthening of the purely human mind to its maximum potential as such. The III° identifies a transition from a human state of being to that of a divine being - ordained by, consecrated by, and sacred to Set. The IV°-VI° are characterized by certain additional attributes, but none of them approaches the III° distinction in essential sublimity and sanctity.

Just as the II° represents the height of personal identity, and glory to be taken in that identity via application of the Black Arts, so the Priesthood involves the opening of a very special kind of door: the merging of the consciousness, indeed the personality, with that of the Prince of Darkness himself. In this working the Priest or Priestess in no sense loses personal identity or self-awareness; rather one's consciousness is augmented, energized, and strengthened by that of Set. Hence the Priest or Priestess - when acting as such, for “Priesthood” is a deliberate **act**, not an office - is something more than human, something more than the individual whose human visage appears before onlookers. At such times he or she is not “possessed”, but is rather become a veritable living Temple indwelled by the presence of Set.

It is impossible to overemphasize how alien this concept of Priesthood is from that of conventional religions, in which it is merely a paid profession and/or bureaucratic function for the promulgation of various institutions calling themselves “religions”. As Black Magic is properly a tool for use by magicians, so the Temple of Set as an institution is ultimately a vehicle for the identification and formalization of the Priesthood of Set, through whose souls flow the current of the Æon of Set. Each Priest and

Priestess of Set is a Temple of Set: a *psyche* so purified, educated, consecrated, and initiated that it has become a fit medium for the Prince of Darkness. Nowhere is this more succinctly illustrated than in the ultimate admonition of the Egyptian sage to Her-Bak, at the culmination of the latter's initiation as a Priest [in #2L]:

O Her-Bak. O Egypt. You are the temple which the Neter of Neters inhabits. Awaken Him ... then let the temple fall crashing.

It is difficult to describe degrees beyond the III° for I°/II° readers of the *Crystal Tablet* without resorting to specialized terminology intelligible primarily within the Priesthood. Ultimately, to fully Understand one of these degrees is to be deserving of Recognition to same. Some general characteristics, however, may be discussed.

As the Priesthood constitutes a merging of the individual soul with that of Set, so the Magistracy constitutes an expansion of that merger to a full apprehension of the Æon of Set. The Master knows not only the consciousness of Set, but the reach of that consciousness and the resultant view of creation and existence it embraces. All particular phenomena are evaluated, placed, and balanced within the continuum of the Æon by the Master, and such adjustments in events as the Master makes are for Æonic purposes - some of which may be obscure or even imperceptible to those below this degree.

Setians interacting with Masters of the Temple are tempted to assess them merely as "senior Priests or Priestesses", and indeed every Master is first and foremost an Initiate of the Priesthood, invariably with a long and distinguished III° record. But the IV° is neither just an administrative promotion nor a reward for distinguished service; it is an initiatory state of being in **itself**. Onlookers - and Masters themselves - lose sight of this at their peril.

Aleister Crowley, who felt that the grade of Magister Templi (8)=[3] was indeed attainable by incarnated humans, suggested that such attainment - the successful "crossing of the Abyss" - necessitated the annihilation of the personality and one's absorption in the universal consciousness. The fallacy of this, of course, is that an (8)=[3] **continued** both a particular existence and a particular perspective. The initiate might insist that he possessed no further separateness from the cosmos, but the very act of insistence necessitates the sensation of such a distinction. A

discussion of what this implies for holders of the (8)=[3] A.'.A.'. is beyond the scope of this writing.

The degree of Magus - V° Temple of Set/Church of Satan, (9)=[2] A.'.A.'. / G.'.D.'. - identifies a Master who has “stepped outside” the totality of the existing Æonic formula to alter it in an evolutionary way. Such alteration may result in the inauguration of a new Æon, or it may result in an improvement in or strengthening of the current Æon. The change itself may be massive or subtle; but it will invariably be alien to preexisting values and will thus tend to be viewed skeptically or suspiciously. Implementation of the change is spoken of as the Task of a Magus, and undertaking of such a Task amidst the resistant inertia of preexistence is called the Curse of a Magus.

The degree of Ipsissimus - VI° Temple of Set, (10)=[1] A.'.A.'. / G.'.D.'. - was treated evasively by Aleister Crowley, most probably because his claim to the lower grade of Magus had already caused him such difficulty. [Initiates of higher degrees soon learn to their annoyance that a proportionate percentage of their time is devoted to defending their suitability for such exalted titles. The temptation is to refuse to admit to them altogether, so that one may get on with one's work unpestered.] In any case, an Ipsissimus is essentially a “successful Magus”: one whose Task is complete.

Inherent in such completion is a unique perception of the new æonic inertia which has resulted, placing the Ipsissimus at once within and without the æon itself. To function as an Ipsissimus, he must work to perfect and harmonize not only the created or modified æon, but also its entire relationship with preexisting and potential æons. Thus he enhances the Work of the Magi; thus he ensures that the Understanding of the Masters of the Temple is not futile because of factors beyond the æon in which they tend their gardens.

It is the Curse of a Magus not to be Understood, in that he has set out to define and promulgate something alien to the existing inertia of magical philosophy. It is the doom of an Ipsissimus to Understand a great many æons simultaneously: to see how they may be exclusive yet complementary, independent yet interrelated, sequential yet coincidental.

The Initiate of any degree of the Priesthood (III°-VI°) may function in a lower degree than the highest one attained, and in fact usually does. About 90% of all Priesthood functions take place at the III° level, with most of the remaining Work characteristic of the IV°. V° Work is sharp and “surgical”

in nature, and that of the VI° is usually - but not always - too subtle to be noticed.

Of all the difficulties encountered by the Temple of Set - and its predecessors - since its inception, none has caused greater damage to both the institution and the individuals involved than abuses of the degree system: generally the result of rash, egotistical lunges towards what the ambitious person perceives simply in terms of increased social status. As I would hope this essay points out, such efforts by the unqualified merely result in a handful of air insofar as the individual is concerned - but accompanied by the very real hazards of trying to function in a hyperdemanding capacity without the necessary skills to do so if one somehow succeeds in *pro forma* Recognition.

It is the sacred purpose of the Temple to Recognize each of its Initiates carefully, responsibly, and appropriately - and to encourage each and every Initiate to attain to his or her greatest potential. Let us remember too that there is intentional symbolism in the fact that all medallions - from I° to VI° - are identical save in background color. No Setian is “better” than any other Setian by virtue of holding a particular degree - only more well-traveled along certain kinds of paths. The more we perceive one another as fellow-travelers with meaningful experiences to communicate, the more we can maximize the very real benefits of the degree system as it was conceived to function.

Æons

As far as most occultists are aware, references to æons began with Aleister Crowley’s much-advertised Æon of Horus, which he proclaimed to have followed first the Æon of Isis (roughly pre-Christian paganism) and then that of Osiris (roughly 2,000 years of Christianity). Since Crowley’s understanding of Egyptian mythology was essentially that of the Osiris/Isis/Horus trinity, this tied Western civilization up into a nice, neat package.

Not only was Crowley responsible for bringing about the Æon of Horus, we are told, but that of Osiris as well - in a previous incarnation as the High Priest of Osiris [and Priestess of Isis] Ankh-f-na-khonsu. The detailed story of this is told in his memoir of that incarnation, “Across the Gulf”, in *Equinox* #I-7:

But Thoth the mighty god, the wise one, with his ibis-head and his nemys of indigo, with his Ateph crown and his phoenix wand and with his ankh of emerald, with his magic apron in the three colors; yea, Thoth, the god of wisdom, whose skin is of tawny orange as though it burned in a furnace, appeared visibly to all of us. And the old Magus of the Well, whom no man had seen outside his well for night threescore years, was found in the midst; and he cried with a loud voice, saying, "The Equinox of the Gods!"

And he went about to explain how it was that Nature should no longer be the center of man's worship, but man himself, man in his suffering and death, man in his purification and perfection. And he recited the Formula of the Osiris as follows, even as it hath been transmitted unto us by the Brethren of the Cross and Rose unto this day ...

In his own writings Crowley does not indicate where he came by this concept of "æons" or exactly what is meant by it. A little detective work, however, takes us back to the days of the Golden Dawn and the writing of a book entitled *Egyptian Magic* (#10I) by Florence Farr, Scribe of the G.'.D.'. , in 1896. This book, part of a 10-volume series *Collectanea Hermetica* edited by W.W. Westcott, contained a very interesting chapter called "The Gnostic Magic of Egypt", from which the following quote:

Let us first consider the essential principles of Gnosticism, which are briefly as follows:

First - A denial of the dogma of a personal supreme God, and the assertion of a supreme divine essence consisting of the purest light and pervading that boundless space of perfected matter which the Greeks called the *Pleroma*. This light called into existence the great father and the great mother whose children were the æons or god-spirits. That is to say from the supreme issues the *nous* or divine mind and thence successive emanations, each less sublime than the preceding. The divine life in each becoming less intense until the boundary of the *Pleroma*, or the fullness of God, is reached. From thence there comes into being a taint of imperfection, an abortive and defective evolution, the source of materiality and the origin of a created universe, illuminated by the divine but far removed from its infinitude and perfection.

Now the Gnostics considered that the actual ruler and fashioner of this created universe and its beings good and evil was the *Demiurgos*, a power issuant from *sophia* or wisdom. By some it was said that the desire of souls for progression caused the origin of a universe in which they might evolve and rise to the divine.

The Gnostics definitely believed in the theory of cycles of ascent and return to the evolutionary progress of worlds, ages, and man; the ascents & descents of the soul; the pre-existence of all human souls now in worldly life; and the

surety that all souls that desire the highest must descend to matter and be born of it. They were the philosophical Christians.

The rule of the Christian church, however, fell into the hands of those who encouraged an emotional religion, destitute of philosophy, whose members should be bound together by personal ties of human sympathy with an exalted sufferer and preacher rather than by an intellectual acceptance of high truth.

The Gnostics dissented from the creed then being taught, on the ground of the inferiority of the hero-worship of Christ to the spiritual knowledge of the supernal mind, which they considered he taught.

The Gnostics were almost universally deeply imbued with the doctrines of Socrates and Plato; and a religion of emotion and reverence, combined with moral platitudes, did not seem to them of a sublimity sufficiently intense to be worthy to replace the religious mysteries of Egypt, India, and Persia, the theocracy of the Jews, or the sublime truths hidden in the myths of Greece.

In Religion in Ancient History (#3A) S.G.F. Brandon comments:

In his "First Epistle to the Corinthians" Paul had occasion to contrast his teaching with that of other systems known to his readers. In so doing he was led to give this significant account of his own: "Howbeit we speak wisdom among the perfect: yet a wisdom not of this world, nor of the rulers of this world, which are coming to naught: but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory" (ii. 6-8).

In our official English translations the proper meaning of this passage is obscured at two crucial points. The Greek word translated as "world" here, severally in its singular or plural forms, is *aion*, which does **not** mean this physical world or Earth, but "time" or "age".]

Paul's use of *aion* here accordingly shows that he was thinking in terms of an esoteric system of "world-ages" that probably derived ultimately from Iranian and Babylonian sources, and that in various forms was much in vogue in current Græco-Roman thought. Next the words translated as "rulers of this world" (*archontes tou aionos toutou*) do not refer, as is popularly supposed, to the Roman and Jewish authorities who were responsible for condemning Jesus to death. They denote dæmonic beings who were associated with the planets and believed to govern the lives of men on Earth.

As Farr and Brandon both go on to observe, Gnostic Christianity was regarded as a very serious threat to the Christian church and was intensely persecuted. Had it become prevalent, the 2,000 years might have evolved very differently in Western civilization - with a very intellectual,

philosophical, and initiatory religious climate instead of the intolerant, ferocious, and ignorant horror of dogmatic Christianity.

Now we are beginning to see this term æon in a new light, if I may be excused the expression. The Æon of Horus is not just a period of time when ideas symbolized by Horus are dominant. Rather it is a *Ding an sich*, a noumenon: something of purely rational apprehension, not perception by the senses.

Thus in what one might term the LBM sense, an æon is simply **an attitude which one chooses or is conditioned to adopt**. This is what is meant by saying that different people “exist in different æons”: that a Jew, Christian or Moslem exists in the Æon of Osiris, a Wiccan in that of Isis, and a Thelemite in that of Horus.

Accordingly, while æons are “pyramidal” in sophistication, after the fashion of Plato’s “pyramid of thought”, there is no reason to consider them time-sequential, with each new one superseding and obliterating the one before it.

In an LBM sense, therefore, the population of the world continues overwhelmingly in the grip of the Æon of Osiris, the best intentions of Aiwass notwithstanding. The Æon of Isis is the next influential, followed by that of Horus. The Æon of Set, highest on the pyramid and most difficult to comprehend and indwell, is the “smallest” and most exclusive of all.

As with the degree system, it would be very difficult if not impossible to spend all of one’s time in a “higher æon”. When we go about our affairs in the profane world, we are usually Osirians, peering with curiosity and vague alarm at ecological activists (Isis) or *avant-garde* artists (Horus). Yet we experience periods of Isis and Horus too - and, when we wish to, that very rarefied Æon of Set.

Crowley, who suggested that æons were periods of time in “catastrophic succession” - I presume in order to more forcefully advance the cause of the Æon of Horus - predicted in the *Equinox* #I-10 that following the ÆH “will arise the Equinox of Ma, the goddess of justice. It may be a hundred or ten thousand years from now (1913), for the computation of time is not here as there.” In 1921, in his “new comment” to *Liber Legis*, Crowley speculated that the next æon would be that of Thmaist, third officer in the G.'.D.'. Neophyte ritual. On the other hand, he continued, “It may be presumptuous to predict any details concerning the next æon after this.”

That is essentially my attitude as well. As Magus of the Æon of Set, I am an Eye in that particular Triangle [or Shining Trapezohedron], as it were. The only one who knows for certain what the next-conceived æon will be, if indeed there should be one, would be the Magus or Maga who Utters its word.

Above I made reference to æons “in an LBM sense”. Is there a “GBM sense” as well? Indeed there is, but - like Her-Bak - you are going to have to reflect very carefully upon it to apprehend it.

Seen through the lens of GBM, an æon is in fact a living entity, in which its initiates are “cells”. This is the secret which the Gnostics brought from antiquity, and which so frightened the Christian dogmatists. The “god” of an æon is thus a creature of the total magical and philosophical energy of material beings who are initiates of that æon, i.e. who are aware that they are “components of the god”. [Are you now beginning to see the ancient origins of Hegel’s concept of an “overmind”?]

Understood in this sense, a GBM working is a way of the “part’s” reaching out to contact, experience, and/or express the “whole”. This is why true GBM is not even remotely like “prayer” as the profane practice it. Nor is it mere meditation, in which the mind of the meditator merely extends to its own limits. It is the greatest secret, and the greatest fulfillment, of unique existence.

Once an æon is apprehended in this way, a great many veils fall away, a great many mysteries of what magic is/ why it works are revealed, and indeed the entire “why” of human consciousness is explained. All you need is the *noesis* to perceive it. Don’t be concerned if you don’t attain such *noesis* the moment you finish your first reading of *Black Magic*. It is there; and when you are ready for it, It will be ready for you.

The Pentagram of Set

Symbols do not represent the thing itself, the actual phenomenon. It would also be wrong to think that they are purely and simply schematic formulæ. In operational research the model is not a small-scale or simplified model of a known object; it is a possible approach to, or means of getting to know this object. And it is outside reality, in the mathematical universe.

The next requirement is that the analogical machine constructed on this model should enter into an electronic trance so that it can give practical answers. This is why all the usual occultist explanations of symbols are useless. They look upon symbols as if they were schemas that can be

interpreted by intelligence at its normal level and so lead immediately to an apprehension of reality. For centuries they have been treating in this way the St. Andrew's cross, the swastika, and the star of Solomon, but have contributed nothing to a study of the profound structure of the universe.

Einstein, with his sublime intelligence, was able, in a flash of illumination, to catch a glimpse of the space/time relationship, but without completely understanding or integrating it into his scheme of things. To communicate his discovery at an intelligible level, and to help him recapture his own illuminating vision, he drew the sign λ representing the trihedral angle.

This sign is not a schema of reality and means nothing to the mass of mankind. It is a signal, a rallying cry to all workers in the field of mathematical physics. And yet all the progress made in this field by the greatest intellects will only succeed in discovering what this trihedral symbol evokes, but will not be able to penetrate the universe where the law of which this symbol is an expression actually operates. At least, at the end of this forward march, we shall know that this other universe exists.³⁹

The inverse pentagram against a circular field is known as the **Pentagram of Set**. This insignia constitutes the Seal of the Temple of Set, and it is also used to identify the six magical degrees of initiatory membership.



³⁹ Pauwels, Louis & Bergier, Jacques, *The Morning of the Magicians*. (#4B) New York: Avon, 1963.

The pentagram is one of the most ancient symbols known to mankind, dating from prehistory.^{40 41} It is significant mathematically in that it precisely embodies the ratio ϕ (*phi*), as the ratio between any longer and shorter line section within the pentagram.^{42 43}

In ancient Egypt ϕ was known as the Sacred Cut. It was employed in all important construction and artwork. For instance, one-half the base of the Great Pyramid divided into the apothem equals ϕ accurate to 4 significant figures.^{44 45}

The Greeks too used ϕ in art and architecture, naming it the Golden Mean or Golden Section.⁴⁶ A “Golden Rectangle”, where the ϕ ratio is equal to the relationship between the longer and shorter dimensions, appears in

⁴⁰ Don Webb IV°: “William Arnett’s *The Predynastic Origin of Egyptian Hieroglyphs* (1982) shows that the pentagram existed side-by-side with the five-line star, which became common use in the protodynastic Naquada region (a Setian site). Five-pointed stars were found at Gerza and Tarkhan, all Upper or Middle Egyptian protodynastic sites. The Tarkhan has a five-pointed star in a circle attached to a boat - one of the first signs of the journey through the *Tuat*. Arnett dates all of these to 3500 BCE, but I suspect for various reasons that they’re about a thousand years earlier.”

⁴¹ See Appendix #2.

⁴² The concept and significance of ϕ may be studied at length in H.E. Huntley’s *The Divine Proportion* (#12D), as well as in related works in Reading List Category #12. As of this writing there is also an excellent website devoted to ϕ at: <http://www.geocities.com/jyce3/>

⁴³ The lines of the pentagram reflect the Golden Mean. Each inside angle of the central pentagon is 108°. Each inside angle of the five points is 36°. Every line segment of the pentagram divided by the next shorter segment yields:

$$\frac{\sin 108^\circ}{\sin 36^\circ} = 1.618033988749894848204586834365638117720309180\dots$$

⁴⁴ I am particularly grateful to Setian Rodney Scott of Australia for his meticulous corrections and refinements to the ϕ -mathematics summarized in this section, as well as in the previous notes concerning it by other Setians.

⁴⁵ Assuming that the base to be 440 cubits and the apothem 356 cubits, then the apothem divided by 1/2 the base yields:

$$\frac{356}{440 \times .5} = 1.6181818\dots$$

⁴⁶ This entire idea seems to have died with the fall of ancient Greek civilization; it was not rediscovered until the 16th century, when Lucas Picioli published *Divina proportione* with illustrations by Leonardo da Vinci.

the works of artists Leonardo da Vinci, Albrecht Dürer, and George Seurat. In 1876 Gustav Fechner, a German psychiatrist, conducted experiments which concluded that the vast majority of people “preferred” rectangles in this shape.

ϕ also appears in nature. Most spiral growth in nature, notably phyllotaxis (the growth of leaves and flowers), follows the Fibonacci series, where each number in the series is equal to the sum of the two preceding numbers, ie: 1, 1, 2, 3, 5, 8, 13, 21, 34... As this series continues, the relationship between successive numbers approaches ϕ .⁴⁷

The Sacred Cut (or Golden Section) divides a line into unequal sections where the smaller is to the larger as the larger is to the whole. Similarly, a Golden Rectangle is one which, when divided into a square and smaller rectangle, the smaller rectangle is also a Golden Rectangle. Or, algebraically, $\phi^2 = \phi + 1$.⁴⁸

This, then, is the “secret” of the pentagram - a fact overlooked completely by most occult “authorities” of history. All “magic pentangles” - generally embellished with Cabalistic graffiti of one sort or another - amount to an unconscious effort to use the innate power of the pentagram even though not recognizing it for what it actually is. The pentagram as used by the Temple of Set is retained in its pure form, so that the beauty of ϕ is undiluted and undefiled.⁴⁹

⁴⁷ The Fibonacci series was named after mathematician Leonardo Pisano Fibonacci . The 23rd number of this series is 28,657, the 24th; 46,368;

$$\frac{46,368}{28,657} = 1.6180339882053$$

⁴⁸ Some further properties of ϕ :

$$1 + \phi = \phi^2; \phi + \phi^2 = \phi^3; \phi^2 + \phi^3 = \phi^4; \text{ad infinitum.}$$

$$\phi = (1 + \sqrt{5}) / 2$$

$$\phi = 1 + 1/(1 + 1/(1 + 1/(1 + 1/(1 + 1/(1 + 1/...))))))...$$

$$\phi = (\sec 72)/2 = (\csc 18)/2 = 1/(2 \cos 72) = 1/(2 \sin 18) = 2 \sin 54 = 2 \cos 36 = 2/(\csc 54) = 2/(\sec 36)$$

⁴⁹ *The Book of Coming Forth by Night*. The Church of Satan again displayed the pentagram inverse, but only together with the other symbols which comprise the Sigil of Baphomet. The Moorish name referred to by Set is obviously the name “Baphomet”. “Khar” is the name of the Egyptian XVI Nome, whose capital was *Ba-neb-tett*, or Mendes, and whose god-figure was the famous Goat of Mendes, notorious during the Ptolemaic period of decadence as a symbol of sensuality.

It is portrayed inverse to imply change and movement in place of stasis and rest, and also to proclaim the evolutionary dialectic of thesis contrasted with antithesis to produce synthesis - instead of a foreordained and unavoidable absolute standard.

In occult tradition the inverse pentagram has also symbolized Black Magic or Satanism as opposed to the White Magic of Cabalists and polytheists, symbolized by an obverse pentagram.

The Pentagram of Set is enclosed in a perfect circle (a function of π), representing the mathematical order of the OU. The pentagram does not touch the circle, however, signifying that the Powers of Darkness are not derived from or dependent upon that order.

Silver is the traditional color of the night, as gold is of the day. In recognition of the role of Set as Prince of Darkness and counterpart to the [Horus] light of day, the Temple of Set casts the pentagram in silver. Silver has also signified initiatory and exclusive religious systems as opposed to open, mass-oriented ones.

The background color of each degree medallion possesses distinct significance. The color white (I°) represents the newfound freedom of the mind from myths, misconceptions, and doctrines resulting from fear and superstition.

An Adept II° wears the pentagram against red. Of all the gods of ancient Egypt, Set alone was portrayed in red, and red has also been the traditional color of life-oriented religions; the Blood is the Life.

Those who are Elect to the Priesthood of Set III° wear the Pentagram of Set against black, symbolizing the individual's consecration by the Prince of Darkness.

A Master of the Temple IV° wears the Pentagram of Set against blue, the traditional color of the most advanced and accomplished initiates (such as the Philosopher-Kings of Plato's *Republic* or the Priest-Kings of Atlantis).

A Magus V° wears the Pentagram of Set against purple, the traditional color of royalty, because he is distinguished from the Masters of the Temple by being Tasked by the Prince of Darkness with the Utterance of a Word.

An Ipsissimus VI° wears the Pentagram of Set against gold. The symbolism of this color is known to the Masters of the Temple.

An Honorary Setian (a non-Initiate of the Temple so designated by virtue of distinguished service to the Temple or Æon of Set) wears the Pentagram of Set against green, symbolizing the natural universe in which

the recipient dwells. In this case the Pentagram of Set appears in gold, symbolizing the non-initiatory character of this honor.

The full-size (2" diameter) medallion of the Temple of Set may be worn with formal, semi-formal, or casual attire, but never with such garb as to reflect ill upon its dignity. Under ceremonial circumstances Initiates of degrees I^o-III^o wear it together with a black robe trimmed in the individual's degree-color (I^o=white, II^o=red, III^o= silver). Initiates of degrees IV^o-VI^o wear either robes of the appropriate degree color or black robes trimmed in the individual's degree-color. III^o+ Initiates may wear a black clerical collar.

Chapter 4: The Black Magical Theory of the Universe

What is “Theory”?

Before advancing the theory identified by the title of this chapter, it may be useful to review just what any “theory” is - and what it is not.

Definition: **A theory is an organized set of ideas about reality.**

Why is theory useful? (1) It enables data to be ordered. (2) It requires that the criteria of selection of problems for analysis be made explicit. (3) It is an instrument for understanding similarities and differences.

Theories can be **descriptive** (classifying a phenomenon or placing it within a conceptual framework) or **prescriptive** (advancing a set of norms or values).

One must assess a theory either as (1) a passionate statement or (2) an honest attempt to state truth.

A theory should be critiqued on the plane of its logic and internal consistency, **not** on the basis of its popular acceptance and influence [this echoes Plato’s condemnation of what he derisively called the “democratization of truth”].

The only absolutely general standard of rational criticism is that a theory mustn’t contain mutually-contradictory propositions.

Types of Theories

Ethical theories express some degree of preference or distaste about reality in accordance with certain a priori standards of evaluation. Some ethical theories state ideal goals towards which reality ought to be changed. [Chapter #5 contains ethical theories.]

Metaphysical theories are attempts to discover the ultimate nature of reality transcending the observable. [This chapter contains metaphysical theories.]

Empirical theories are generalizations about observable realities. [This chapter contains empirical theories preliminary to and supportive of the metaphysical theories presented.]

A **political** theory is a disinterested search for knowledge of political and social reality. It is a set of empirically-validated, logically-ordered, and functionally-related propositions about the actual political behavior of

individuals and societies. It contains (1) factual statements about the existing posture of affairs, (2) causal statements about probabilities, and (3) value statements. [Chapter #5 contains political theories as an illustration and application of the ethical theories treated.]

The Universe

Before one can venture an intelligent decision concerning what to do with one's existence, one must know what that existence is and in what environment it is situated. Many of history's major religions and philosophies came into being in order to address this problem. While some of their proposed explanations are aesthetically and/or emotionally attractive and have gained many devotees, this in itself does not make any one of them **true** - merely popular.

The Temple of Set proposes its solution after having considered and dismissed the alternatives as **untrue** in whole or in part. We consider our position to be the only correct one - not because we are intolerant of competition or comparison, but rather because we do not accept the notion of co-existing but incompatible "truths". If there is an evident fallacy or unknown factor in the truth as we understand it, then we must address and if possible correct it - or at least identify the fallacy or factor and qualify the stated truth accordingly. But to say "ours is just one approach, and many others are just as good" is an evasion of responsibility and would reduce the concept of "truth" to merely a matter of whim [or popularity].

The **universe** is defined as **the totality of existence, both known and unknown by humanity**. Most people think of this term as identifying the vast expanses of space and the masses of animate and inanimate matter & energy occupying it. The Temple of Set defines that concept as the **Objective Universe (OU)**.

The issue of the origin of the OU is crucial to conventional religions and most philosophies. There are two alternatives:

- (1) Something created it at a point in time, or
- (2) It has always existed, and therefore no creating agent was/is necessary.

Since infinities of anything can only be theoretically conceptualized, and then with great difficulty (#20F), most people tend towards alternative

#1. If this alternative is true, then there is more to the universe than the OU. There must also be a medium for the existence of a universal intelligence - a medium which is neither matter nor energy nor empty space. This medium must **itself** extend infinitely back into the past; otherwise it in turn requires a creator - a “superior god” - at a prior point in time.

Hence **either alternative ultimately requires that time be extended backwards to infinity**. Similarly the existence of the OU necessitates the extension of time infinitely into the future. Time ceases to exist only when that which it exists to measure - the entire OU - ceases to exist. (#20B) [Note: The concept of “time” can be applied beyond the OU to the universe, as well as to other sub-universes, but these applications are not immediately relevant to the present discussion.]

The aforementioned alternatives #1 and #2 are mutually exclusive. Which one is correct and why?

By selecting #2, **atheists** say that there is nothing more to existence than the OU; they think that it is in fact **the** universe. Their rationale is simple: They see no convincing evidence of anything which is not matter, energy, or space. Therefore they assume that nothing else exists.

Agnostics differ from atheists in that they theoretically put off judgment, remaining open to the possibility that new data may become available which will resolve the question one way or the other. By contrast, an atheist believes that the question can be adequately resolved on the basis of the existing level of human knowledge.

Adherents of religions select alternative #1. For one reason or another, they believe that they have the necessary evidence. The vast majority, of course, have not thought the question through with any degree of precision. Rather they have made their decision as an act of **faith** (unsupported, non-rational trust) in the wisdom of others in whose opinions they have confidence.

It is a waste of time to discuss philosophy with anyone who bases his position on articles of faith, because he will not question them as long as he clings to them. He must first admit to the possibility that his faith can be challenged on **rational, factual** grounds before any meaningful dialogue can occur. Most persons who are comfortable with faith to begin with are reluctant to do this. The most one can do in a dialogue with a faith-adherent is to discuss lesser issues with him, bearing in mind that he will accept or interpret the conversation only **within** the context of that faith.

Leaders and teachers of religions, assuming that they are sincere and intelligent individuals, either feel that they have sufficient empirical evidence for the existence of one or more divinities or, in lieu of such evidence, admit that their position is an irrational act of faith.

Perhaps the most famous example of the former attitude is Thomas Aquinas, who attempted to prove the necessary existence of God through Aristotelian logic. Since Aquinas was “reasoning” towards a conclusion that was dogmatically-predetermined, however, much of his “logic” is crude and propagandistic - failing, for example, to address the aforementioned aspects of the concept of time. Aquinas just assumed that the OU “had” to have been created at some point in time; hence the prior existence of a “creator” (i.e. God) was proved.

Critics of Aquinas, such as William of Occam [of “Occam’s razor” fame] and Roger Bacon pointed out the faults and gaps in Aquinas’ “logic”. At the same time, as Europeans emotionally inclined towards some kind of Christian view of existence, they sought a way out of the problem by just accepting a Christian cosmology as an admittedly-irrational act of faith - much as a child, upon being shown that the “evidence” for Santa Claus was forged by parents, might say, “I don’t care; I believe in him anyway.”

Once irrational faith is accepted as a valid starting-point, of course, “truth” according to any religion becomes a function of obedience to the individual(s) or book(s) whose authority to define the faith is generally accepted.

True philosophy differs from faith or ideology in that philosophy is a **disinterested** search for truth, wherein the outcome of the search is **not** predetermined by dogma.

While there have been many post-Aquinas attempts to logically demonstrate the existence of God, all have ultimately suffered from one or more of the same fallacies. Present-day religion, both Christian and non-Christian, has *de facto* abandoned the effort and tacitly acknowledged the necessity for non-rational faith. The result is a variety of religions which have substance only because (a) of the glamor they have gained through existence for a period of time [“They’ve been around for umpteen centuries, so they **must** know what they’re talking about!”] and/or (b) they focus attention on their practical actions - such as fancy buildings, ceremonies, charities, social work, etc. - rather than on their core principles.

The Temple of Set is not comfortable with a position which, no matter how workable its spin-offs, is ultimately founded on a base of sand.

Aspirants to the Temple come to us because they do not accept the premise that rational curiosity must be limited to the OU.

They also have confidence in the capacity of higher human intelligence to reach beyond the frontiers of scientific (i.e. strictly-OU) knowledge to at least some aspects of the universe without having to fall back on irrational fantasy or faith. Moreover they consider this quest to be an important, even crucial one, as they feel that the ultimate, essential reason behind the existence of mankind - or at least a certain, unique quality in mankind - is to be found only through such exploration. They reject the fence-sitting posture of the agnostic as an act of mental laziness, holding that there is sufficient information available to commence, if not to immediately complete the quest.

The *Psyche*

What is it that has impelled so many curious and dissatisfied individuals throughout history to try to break through the perceptual limits of alternative #2?

The answer lies **not** in the flimsy, foolish arguments for conventional religion, but rather in the real, observable phenomenon of humanity **itself**. We perceive something in our own state of being that does not seem to be explainable in terms of the OU. We are not satisfied that we can be explained or defined merely in terms of electro-chemical equations, even very elaborate ones. There is, we feel, something **else** within us - something unique to each being and ultimately more essential than our OU, physical substance. First identified as the *ba* by the ancient Egyptians, it became the *psyche* of the Greeks and eventually the “soul” in modern language. From *Webster's International Dictionary*:

ba: The living, immortal, eternal, and ultimately divine living soul in Egyptian religious belief represented as a bird with a human head and believed to leave the body at death and return eventually to revivify the body if it is preserved.

soul: (1) The immaterial essence or substance, animating principle, or actuating cause of life or of the individual life. (2a) The psychical or spiritual principle in general shared by or embodied in individual human beings or all beings having a rational and spiritual nature. (2b) The psychical or spiritual nature of the universe related to the physical world as the human soul to the human body ...

Note the connection which is presumed or postulated to exist between the human soul and the universe. This connection has also been referred to via the term *logos*. Again from *Webster's*:

logos: (1) Reason or the manifestation of reason conceived in ancient Greek philosophy as constituting the controlling principle in the universe: (a) A moving and regulating principle in the universe together with an element in man by which, according to Heraclitus, this principle is perceived. (b) A cosmic governing or generating principle according to the Stoics that is immanent and active in all reality and that pervades all reality. (c) A principle that, according to Philo, is intermediate between ultimate or divine reality and the sensible world ...

Atheists and agnostics - including sub-species such as logical positivists, materialists, humanists, etc. - are uncomfortable with the religious connotations of the term "soul". They usually refer to the same phenomenon as "self", "ego", "mind", or "consciousness". Within the Temple of Set all words referring to the phenomenon are used more-or-less interchangeably, with distinctions being made in specific cases as necessary.

Essential to the notion of the soul is the sensation that it is somehow alien to the physical body - a passenger in a vehicle, so to speak. It is the "ultimate you" that, through the machinery of your physical brain, moves your arms and legs, sees through your eyes, hears through your ears, and in other ways interacts with the OU. If you lose 20% of your body in an accident, however, you do not lose 20% of this soul. Is it simply a freakish by-product of the brain's natural functioning - an illusion or delusion incidentally caused by interactions of electrochemical energy? (#19G) True, when damage is done to the brain, the consciousness fragments. This is also true when the brain deprives itself [through sleep] (#19E) or is deprived of [through sensory deprivation] (#19N) contact with, and continuous reinforcement by the OU.

Many efforts to prove that the soul is not a mere function of the material brain have centered around ideas of reincarnation, ESP, out-of-the-body ("astral") travel, hauntings, and the like. The idea is to demonstrate that the consciousness can and does exist apart from the physical brain. Such efforts range from the serious and sophisticated (#18D, #19H) to the preposterous. Fear of death motivates many such efforts and colors the results; we seek reassurance that our being will not

vanish with the death and decay of our physical body. (#18A) But the search can also be motivated by honest curiosity, and **that** is the *raison d'être* of the Temple of Set.

The key which we apply to this problem is what Eric Hoffer refers to as “the unnaturalness of human nature”. (#17D) The soul or self does not behave as though it were merely a “sum total” of the brain’s sensory and manipulative capacities, combining and recombining inputted information as though it were an “organic” electronic computer. It has a sense of identity, a sense of uniqueness, a sense of distance and differentiation from everything else that exists. It has characteristics which are something more than instinctive and something less than logical; these are called “emotions”.

Most significantly, perhaps, are the creative soul’s thought prerogatives and dispositions. We don’t just think to survive or to react to external stimuli, B.F. Skinner notwithstanding. We think creatively, spontaneously, abstractly, and æsthetically. We conceive, design, and construct non-natural concepts, arguments, processes, and objects. And we can distinguish between the natural and the non-natural - something that would be a logical impossibility if the consciousness itself could not extend beyond the natural.

To demonstrate this capacity to yourself, consider something as simple as a Möebius strip. Your consciousness rebels at a phenomenon which it perceives as “against the law”. As a matter of fact, the various Möebius phenomena are not “against the law”; there is an entire field of mathematics - topology - which is concerned with the properties of geometric configurations subjected to various transformations. But here it is not the phenomenon itself but rather your **reaction to it** which is significant. The revulsion you feel is a manifestation of something in you which possesses the **power** to view the order of the OU from **outside**. (#20H)

The philosopher Immanuel Kant approached this power of the soul from a somewhat different angle. He referred to it as humanity’s ability to **assign meaning** to natural phenomena - to recognize, appreciate, define, categorize, rank, and otherwise determine the importance, relevance, and significance of an event or object in nature. “Objects of experience,” he said, “are never given in themselves, but only in **experience**, and have no existence outside it.”

Arthur Schopenhauer went a step further, holding that the individual will is the source of **causality** itself, of which space, substance and time are mere derivations.

Friedrich Nietzsche discussed the power in terms of the higher intellect's ability to **build horizons** for itself beyond mere recombinations of the known. (#16B) Plato defined this suprarational quality of the mind as *noësis* and held that it was capable of perceiving the eternal, transcendent principles of all existence beyond even the most rigorous reasoning (*dianoia*): the **Forms** or **First Principles**. (#12C, #16F)

This power of the soul is thus both **apprehensive** [reaching beyond the limits of the OU] and **creative** [enabling one to generate meaning, to initiate existence]. This creative aspect may be called the **Subjective Universe (SU)** to distinguish it from the OU.

The SU and the OU contain mutually-incompatible elements of definition, but they also blend into one another. For example, we use the SU to assign meaning to the OU, and we regularly rely upon our knowledge of phenomena in the OU to give us “building blocks” to construct objects in the SU. [Many “fantasy creatures”, for example, can be broken down into “parts” of natural animals.]

The ability of any intellect to generate and operate the SU is not automatic [beyond the level of ordinary imagination]. It must be deliberately learned and exercised. The experience of such perspective and power can be exhilarating and stimulating; more often - to those unprepared for the sensation and psychologically unable to accept it - it has been frightening.

Man does not like the idea that he doesn't fit wholly and completely into the natural scheme of things. Hence he has sought an ally in a personalized “God” that created him as a wholly natural pet project [for example, pre-“fallen” man in the Garden of Eden]. He has invented religious and social codes that give him a sense of conforming to the natural order of the OU. He has built cathedrals and monuments to reassure and reinforce this sense, and he has even had his dead body buried with rites commemorating his inclusion in it. These very acts, ironically, expose his secret dread that his conscious self - his soul - does **not** belong to it. When that part of him which **does** belong to it - his physical brain and body - separates from his consciousness and remains purely a component of the OU [through physical death], he fears that his consciousness, unlike his physical shell, will not obey the [OU] law of conservation of matter and

energy. Rather it will cease to exist.

While fearing the death of his self-consciousness, ironically, man has also sought to punish it for its existence. He has mythologized it as devils or, in Western Judæo/Christianity, the Devil. (#3A, #3B) He has tried to drive it out of his mind through psychological coercion (#14E, #19L) as well as through physical punishment ranging from simple fasting to the tortures of the Inquisition. And of course he has tried to pretend that it is really not there at all - that any activity by the soul which is not harmonious with the OU is simply disease: madness and mental illness. (#19R)

Nonetheless the soul endures. It has survived all efforts to destroy, distort, disguise, or sublimate it - for none of these efforts has ever actually succeeded in touching it. At most they have succeeded in damaging only the physical medium for its expression.

The Immortality of the *Psyche*

Perhaps the most important contribution of the original Church of Satan (1966-1975CE) was its focus upon and glorification of the *psyche*, even though its original ambition was to downplay that concept in favor of mere fleshly gratification.

As we Satanists explored the implications of Anton LaVey's initial, dramatic statements in the *Satanic Bible*, it gradually became evident that any focus upon oneself presupposes the **separateness** of that self from everything else. Flesh is found to consist of natural substances, and most of our lower-level thought processes - what Plato would class as *pistis* and *eikasia* - are similarly found to be little more than conditioned responses to external stimuli. As the Satanist continued his search for the "thing that was exclusively himself", he was forced to increasingly more complex introspection, resulting ultimately in a philosophical and metaphysical crisis that would only be resolved in the more precise philosophy of the Temple of Set.

In the Temple the *psyche* became the acknowledged focus of the Setian's initiatory quest. The logical mind and the fleshly body were not disdained, but seen rather as interpretative and communicative devices both between the *psyche* and its existence in the OU, and between various *psyches* (i.e. between individual Initiates). Subsequently this led the initiated *psyche* to confront the implications of an existence which is radically distinct from the OU. The existence of the *psyche* as something

not the product of natural forces - created and energized by Set - necessitates comprehension of its future beyond finite interface with the natural/material.

Historically the issue of the *psyche* has been gradually oversimplified into a “this-life-only” (TLO) vs. a “life-after-death” (LAD) debate. As the debate has raged throughout many ages and mythologies, these two alternatives have tended to become mutually exclusive.

The TLO proponents have passionately denied that anything of “this life” can continue past the destruction of the fleshly shell, even though they have no **positive** proof of the simultaneous extermination of the *psyche*. Since they can no longer detect its presence through their own fleshly interfaces with the OU (the five senses), they **presume** that it no longer exists. When challenged on this over-extension of logic, they retort that the burden of proof is on the challenger ... to prove that a posthumous *psyche* exists by establishing a material/5-sensory channel of communication with it.

Most publicized efforts to do exactly that have been predictably ludicrous at best and fraudulent at worst: seances, reincarnation fantasies, and “ascended master” rubbish. Materialists have felt secure in ridiculing such antics, and one cannot entirely blame them for claiming that their own position has thus been validated by default. But by strict scientific and logical criteria it has not.

At the other extreme are the LAD advocates. They have faced the interesting problem of trying to make a convincing and attractive case for something whose existence they cannot demonstrate to any of the five OU senses. Rather than address that challenge directly [as the Temple of Set does], they take the easy way out and sell their product by attacking the TLO competition. They portray “this life” as merely a test of obedience, on which the individual will be judged at the point of transition into LAD - which they hold to be far more important because it is eternal.

Since uninitiated humans fear the unknown and prefer to be safe rather than sorry, the LAD merchants have been able to use fear and threats as effective propaganda devices. Although they are in effect “selling a totally undetectable and unverifiable product” for the greatest price the customer can conceivably pay (a lifelong abstinence from various pleasures) they have been generally successful - as is attested to by the unbroken grip of LAD religions, from Osirianism to Christianity, on the bulk of humanity throughout its recorded history.

Within the Western cultural tradition it is rarely realized that its two major religions - Christianity and Judaism - are actually at extremes apart on this issue. Christianity in all of its many forms upholds LAD as reason for abstinence in "this life". Judaism, on the other hand, insists upon TLO and absolutely rejects justification for human behavior on any grounds other than YHVH's direct instructions to living humans. Comments Arthur Schopenhauer in *Parega* #I, 13:

The Jewish religion proper, as described and taught in Genesis and all the historic books until the end of Chronicles, is the crudest of all religions because it is the only one which has no theory of immortality - not even a trace of it. Every king and every hero or prophet is buried, when he dies, with his fathers, and there is an end of the matter; no trace of any existence after death; indeed, as if intentionally, every thought of this sort seems to have been removed.

Schopenhauer is only partially correct. The ancient Hebrews drew no distinction between human souls and the animating force common to all animals (*nephesh*). Although some part of this animating force was thought to survive the destruction of the body, it was regarded with superstitious terror and referred to ambiguously by the terms *elohim* and *rephaim*. By the 2nd century BCE Hebrew doctrine had changed to include the revivification of the material body, but Hebrew theologians never extended this principle to the Pythagorean/Platonic concept of an independently-surviving *psyche*.

Not surprisingly the original Christians continued this Jewish tradition of corporeal revivification, using the Greek term *psyche* to mean much the same thing as the Hebrew *nephesh*. In Matthew 10:28, where the soul is mentioned as distinct from the body, their posthumous reunion is promptly suggested. The most conclusive example of this doctrine, of course, is that of Jesus' own material resurrection [as in Luke 24:36-43], but by the time of Paul the distaste with which sophisticated Greeks regarded this "animation of corpses" (*anastasis nekron*) induced that apostle to modify Christian teachings in the direction of Pythagoreanism. Paul was further aware of - and presumably sought to overcome - the challenge of Gnostic and Hermetic Christianity, being a blend of basic Christianity with various Egyptian and Hellenic mysteries.

[The 1945 discovery of thirteen original Gnostic codices at Nag Hammadi in Upper Egypt has shed much light on the ideas with which Paul

had to compete. The codices themselves date to 350-400 CE but are probably copies of 2nd century CE originals.]

In I Cor. 15:35 and II Cor. 5:1-2 Paul offers a mixture of Pythagorean and Hebrew ideas, whereby the posthumous soul is given a “spiritual body” (*soma pneumatikon*) which nevertheless requires a bodily form. Despite Paul’s efforts, Christianity has never succeeded in breaking free from the notion of reanimation of the original corpse, which at least has been grist for the mill of horror-film producers.

Since humans are accustomed to considering Judaism and Christianity as slight variations on a single theme (monotheism with humanity as a slave or pet), this actual chasm between the two belief systems has usually been overlooked, leaving Christians and Jews somewhat confused as to why they don’t get along with one another very well. They have tended to persecute one another for all sorts of stupid reasons, century after century - when they weren’t temporarily distracted by crusades against the “infidel” Moslems or extermination campaigns against “heathen” Aztecs and Incas.

The crude anti-Semitism of Nazi Germany is notorious, but what is not so well-known is that its roots could be found in a far more subtle comment on Schopenhauer - by Dietrich Eckart, initiate of the *Thule Gesellschaft* and mentor to Adolf Hitler and Alfred Rosenberg. In 1919 Eckart wrote:

It is now evident that a people which completely denies the existence of life after death must limit all of its thoughts and endeavors to the present world, to earthly existence; it has no other choice. But a people can only grow up with such an emphasis on worldly matters if it fundamentally lacks any need for immortality, which in turn is possible only if there is no trace of feeling in its basic character for the **eternal** in mankind. Wherever the soul manifests itself, no matter how faintly, a sense of immortality necessarily follows. The individual is not always consciously aware of this; indeed there are many who **refuse** to understand it - who are so ignorant concerning the concept of immortality that they habitually denounce it, even while their unselfish actions clearly reveal that each one of them senses the soul and therefore eternity within himself.

Although Pauline Christianity attempted to appropriate the Pythagorean/Platonic concept of the “soul distinct within and ultimately freed from the body”, the new religion proved unable to sustain this concept without the conceptual vehicle of the body. Christian artistic representations of posthumous Paradise are invariably sterile and dull, while wicked souls’ adventures in Hell are usually twisted and tortured

fantasies caricaturing the most desirable pleasures denied in this life. It will be recalled that Christ's ultimate promise upon his Second Coming was to reunite all souls with their ex-bodies, so that they would once again enjoy their original corporeal shells.

The Christian concept of "Satan", being as it was a crude scarecrow of everything Christianity didn't like, was thus as "confused in reverse" as Christianity itself was. This is clearly evident in Anton LaVey's *Satanic Bible*, wherein Satan is said to stand for indulgence in fleshly life and rejection of posthumous judgment. As Anton plagiarized from Ragnar Redbeard's *Might is Right*:

Life is the great indulgence - death the great abstinence. Therefore make the most of life - **here and now**! There is no Heaven of glory bright and no Hell where sinners roast. Here and now is our day of torment! Here and now is our day of joy!

Viewed in this context, the Church of Satan's initial Satanism was, in effect, Judaism with a YHVH who would let you do anything you wanted rather than one who was a vengeful sadist. Yet both systems - the nice (Satanic) one and the vicious (Jewish) one - came to a screeching halt at the grave. [Anton explained the many *memento mori* decorations of his home as reminders of death's being just around the corner, hence of the need for Satanists to get as much out of incarnate life as possible.]

Elsewhere in the *Satanic Bible*, however, Anton made a statement which, while largely overlooked during the Church of Satan's span of existence, is one of the more crucial in his entire philosophy:

If a person has been vital throughout his life and has fought to the end for his earthly existence, it is this ego which will refuse to die, even after the expiration of the flesh which housed it ... It is this vitality that will allow the Satanist to peek through the curtain of darkness and death and remain earthbound.

Here Anton's concept of life was still the TLO one common to Judaism and his original Satanism. In wishing to live rather than die, he could conceptualize immortality only in terms of an **extension** of TLO through force of will. He likened it to the refusal of a child to go to bed when there is something exciting going on; in this sense it was a denial that there could be any kind of life for the *psyche* other than "earthbound life". To "go to

bed” is not to move into another mode of existence, but simply to cease to exist. Anton’s original Satanism thus combined a “friendly YHVVH” (Satan) with the promise of endless material existence for the *psyche* - providing that the *psyche* could project the strength and coherence of will necessary for that existence.

As discussed at length in my *Church of Satan* history, Anton LaVey and the Church of Satan were never able to resolve the dilemma of Satan’s actual existence: Was he real or just symbolic? If he were real, it would seem to open the door to the entire **Christian** concept of the universe. If on the other hand he were merely symbolic, then he didn’t really exist as a self-conscious, willful force which could actualize Satanists’ ritual-magical desires or which could even care about the existence of the Church of Satan. In that case magic would be reduced to mere stage-trickery, and the Church itself would be nothing more than a club for spooky psychodrama.

The Temple of Set resolved this dilemma in 1975 CE by asserting the actual existence of “Satan” (as Set - the original, pre-Judæo/Christian entity) while at the same time removing the concept of his existence entirely from the Judæo/Christian tug-of-war.

The essence of the *psyche*, stated Set in the *Book of Coming Forth by Night*, is such that its existence is neither dependent upon the material nor imprisoned in it for testing or task-fulfilling purposes. Rather the physical body provides a vehicle in which the *psyche* can **become aware of itself and then reach out towards the limitlessness of its conscious existence**. [It is this process which the Temple defines by the hieroglyphic term *Xeper*.] “This life” may be likened to a springboard or launching-pad towards the *psyche*’s ultimate Self-awareness and state of Being.

As for Set, he neither cracks a whip over humans in TLO nor sits in judgment over them in LAD. Rather he is understood as the source of the **potential** for *Xeper* in each human animal. Whether or not each individual recognizes this potential and takes steps to develop it (what **we** mean by “initiation”) is not Set’s prerogative, else **his** own *psyche* would simply displace the one within each self-aware human.

In conceptualizing the existence of the *psyche* in a non-physical environment, let us reflect first upon the wisdom of ancient China. *The Secret of the Golden Flower* (*T’ai I Chin Hua Tsung Chih*) (#19S) is the principal philosophical text - in its oral-tradition origins - of the religion of the Golden Elixir of Life (*Chin Tan Chiao*) which developed during the T’ang Dynasty in the 8th Century CE. Its reputed founder is the Taoist

philosopher Lu Yen, student of the Master Yin-hsi (for whom Lao Tzu is supposed to have written the famous *Tao Te Ching*).

Richard Wilhelm (translator of the English volume) summarizes the *Golden Flower's* argument as follows:

Tao the undivided, Great **One**, gives rise to two opposite reality principles, Darkness and Light, *yin* and *yang*. These are at first thought of only as forces of nature apart from man. Later the sexual polarities, and others as well, are derived from them. From *yin* comes *K'un*, the receptive feminine principle; from *yang* comes *Ch'ien*, the creative masculine principle. From *yin* comes *ming* (life); from *yang* comes *hsing* (essence).

Each individual contains a central monad which, at the moment of conception, splits into life and essence (*ming* and *hsing*). These two are super-individual principles and so can be related to *eros* and *logos*.

In the personal bodily existence of the individual they are represented by two other polarities, a *p'o* soul (or *anima*) and a *hun* soul (or *animus*). All during the life of the individual these two are in conflict, each striving for mastery. At death they separate and go different ways. The *anima* sinks to earth as *kuei*, a ghost-being. The *animus* rises and becomes *shen*, a revealing spirit or god. *Shen* may in time return to *Tao*.

If the life-forces flow downward - that is, without let or hindrance into the outer world - the *anima* is victorious over the *animus*; no "spirit body" or "Golden Flower" is developed, and at death the ego is lost. If the life-forces are conserved and made to "rise", however, the *animus* is victorious and the ego persists after death, attaining *shen*.

Such illumination was not limited to the orient. It was attained by the initiates of the Western world as well. As so carefully illustrated in *Her-Bak* (#2L), it was one of the central secrets of the ancient Egyptian Priesthoods:

What is life? It is a form of the divine presence. It is the power, immanent in created things, to change themselves by successive destructions of form until the spirit or activating force of the original life-stream is freed. This power resides in the very nature of things. Successive destruction of forms, metamorphoses, by the divine fire with rebirth of forms new and living is an expression of consciousness. It is the spiritual aim of all human life to attain a state of consciousness that is independent of bodily circumstance.

What I have just said concerns the living spirit bestowed on the man already quickened, like every living thing, by a rudimentary soul, which makes of such a man a creature superior to the animal-human kingdom. He who recognizes the divine meaning of life knows that knowledge has but one aim, which is to achieve the successive stages that liberate him from the perishable.

For things die only in their body; the spirit, the divine Word, returns to its source and dies not. Unhappy is the *Ka* that fails to recover its soul.

This wisdom survived the destruction of ancient Khem as the Pythagorean/ Platonic doctrine of transmigration of the *psyche* as evidenced by *anamnesis*:

SOCRATES: Those who tell it are priests and priestess of the sort who make it their business to be able to account for the functions which they perform. Pindar speaks of it too, and many another of the poets who are divinely inspired. What they say is this - see whether you think they are speaking the truth. They say that the soul of man is immortal. At one time it comes to an end - that which is called death - and at another is born again, but is never finally exterminated. On these grounds a man must live all his days as righteously as possible. For those from whom

Persephone receives acquittal for ancient doom,
In the ninth year she restores again
Their souls to the Sun above.
From whom rise noble kings
And the swift in strength, greatest in wisdom,
And for the rest of time
They are called heroes and sanctified by men.

Thus the soul, since it is immortal and has been born many times, and has seen all things both here and in the other world, has learned everything that is. So we need not be surprised if it can recall the knowledge of virtue or anything else which, as we see, it once possessed. All nature is akin, and the soul has learned everything, so that when a man has recalled a single piece of knowledge - "learned" it, in ordinary language - there is no reason why he should not find out the rest, if he keeps a stout heart and does not grow weary of the search, for seeking and learning are in fact nothing but recollection. - Plato, *The Meno*

When most people think about "immortality", they imagine a simple continuation of their immediate, conscious perceptions and impressions. That is, the moment-to-moment "reinforcements" that we all experience daily, and which - by being "not ourselves" - continuously form a kind of propping-up wall enclosing (hence "defining") that amorphous feeling we are accustomed to calling "ourself".

It is this "self" that most people fear to lose in the event of bodily death. They simply don't know how else they could know themselves to **exist**.

Take away the reinforcing “hits” from the OU, and the “amorphous feeling” evaporates into nothingness, they fear, like going under a general anesthetic (which also, but temporarily, “removes all hits”).

The Initiate is challenged to find, in the words of Dr. Raghavan Iyer,

... not the shadowy self or false egoity which merely reacts to external stimuli. Rather there is that Eye of Wisdom in every person which in deep sleep is fully awake and which has a translucent awareness of self-consciousness as pure, primordial light.

This is accomplished through reflective, non-reactive thinking. Thus the individual becomes aware of his authentic self (*psyche*, soul); and upon activating this as the locus of his consciousness, looks outward at phenomena **at the same depth**. In other words, the superficial “self” looks out at its level and sees OU events - like bodily pleasure/pain, blue sky, ringing telephones, time defined by clocks and calendars, and so forth. The core or true self, however, exists as a *neter* and, when looking outward, sees a SU not of the works of other *neteru*, but of those *neteru* themselves. One “machine” sees other “machinery”; one “creator/operator” sees other “creator/ operators”.

The *anamnesis* or “remembered knowledge” experienced by the slave boy in the *Meno* is perhaps more accurately described as the superficial mind reaching in to the core mind for bits of its immortal, eternal wisdom. But this is akin to reaching for a coal in a hot fire. It is distressing to do, and the result can be held only for a fleeting moment without further distress. The superficial self, which through material “hits” continuously reassures itself that it is **the only** self, is shaken by exposure to its falseness, its nothingness. It backs away from such “close encounters”, dismisses them as “illusions”, “fantasy”, “imagination”, etc., and hastens to rebuild its fortress of material-sensation “walls”. [The fright felt by the superficial self at threats to its authenticity results, among other things, in the lashing-out of neoskepticism. It is an axiom of the neoskeptics that the superficial self of stimulus/response is and must be the **only** self.]

Immortality of the self **is**. Your ability to align your consciousness with your *neter*, rather than your superficial, animal, illusion of “self” is *Xeper*.

These ancient initiatory keys to immortality were energetically attacked and suppressed by Christianity, as that cruel religion correctly perceived that fear of death was one of the most powerful weapons it could use to enslave humanity. It was important that death be taught as something

hideous and final, from which the only escape was surrender to Christ - by which, of course, Christian churches really meant their institutions. Those areas of non-Christian Europe which had escaped, at least for a time, domination by this numbing propaganda, continued to preserve the truth. In *For Freedom Destined* (#14U) Dr. Franz Winkler observes:

In ancient times the secrets of man's true nature, and of the forces that determine his fate, were contemplated in the great temple universities of paganism all over the civilized world. Though men were fully aware of the important role that heredity plays in the shaping of the physiological and psychological organism of a human being, they did not think that the innermost core of the human being was the product of purely biological forces. This innermost core, called by the Greeks the *entelechy* or *dæmon* of man, was credited with qualities unique to the individual, apart from the characteristics of the body he inhabited. The concept of *entelechy* corresponded roughly with the Judæo-Christian concept of an immortal soul.

Most pagan creeds held that the human *entelechy* neither begins nor ends with life on Earth. Man's 'mortality' referred merely to the fact that his self-awareness ceased with the death of his body. The immortal gods differed from mortal man by the continuation of their consciousness. Since ancient ideas on the mystery of birth cannot be separated from pagan philosophies about the soul's supersensible existence, certain concepts generally accepted in the pre-Christian era should be mentioned. According to pagan theology, consciousness after death could reach one of three levels. The first level was the one allotted to the average man: dreamlike, with almost complete absence of memory and self-identification, called *Hades* in Greek, *Hel* in Germanic mythology. The second was accessible to the true hero, the man whose deeds of courage and creativeness distinguished him from ordinary mortals. The Greeks called this state of consciousness the *Elysian Fields*, the Germans *Walhalla*. The third level was reached by those who could soar beyond the narrow limits of Earth-bound consciousness and thus bring new impulses into the world. Already while they still lived in a mortal body, their awareness had assumed divine status. Their souls after death, in the language of mythology, were lifted to the stars.

Is attainment of the immortality of the *Ba* or *psyche* a technique which the individual has to "learn"? Must one hurry to do so, lest one's body expire before the trick is mastered? Quite the contrary, as the sage in *Her-Bak* emphasized, this immortality is **innate in all conscious beings**. You have it **already**, by evidence of that same consciousness which enables you to read and comprehend these words. It is nothing which the Temple of Set "confers" on you; rather it is something which conventional churches

have tried to trick you out of, and which materialistic science has denied simply because it is an aspect of existence which **transcends** science [hence is not subject to “scientific proof”]. Further from Winkler:

Life’s appearance as “meaningless” stems basically from man’s materialistic concept of himself. If his innermost nature were merely biological, complete fulfillment of his appetites and the acquiring of wealth would satisfy his longing for happiness. Since they do not, an atmosphere of hopelessness is enveloping our generation, especially our youth. In an affluent society where all material ways out of such frustration have been found wanting, drugs, perversions, and the thrills of crime are now being used as desperate means of escape from the intolerable boredom. Well-meaning efforts on the part of the authorities to stem the tidal wave of juvenile delinquency and drug-addiction will therefore bring scant results, until the following simple truth has been fully accepted by parents and teachers:

Happiness, love, and compassion are spiritual faculties that during centuries of neglect and misunderstanding have withered and grown weak. Unless they are nursed back to health, man will despair of life and eventually throw it away in a mass suicide by nuclear destruction. But how can we care for what we no longer comprehend? Modern science, admirable in its achievements on a material plane, has proven ineffectual in the understanding of intangible values. This limitation, while freely admitted by the small number of truly creative scientists, seems to elude the average intellectual. And the failure to recognize this limitation adds to the delusion that natural science in its present form can be the judge of religious or spiritual truth.

Making modern man’s plight even more serious is the fact that his materialistic delusion of himself not only deprives him of wisdom and happiness, but acts also as a pattern in whose dreary image he tends to reshape his nature. Consequently more and more personalities emerge who think and act virtually like robots. They know no happiness and have no perception of objective morality.

We have grown wise in the analysis of the material world, have expanded the scope of our perception to outer space and to the world beneath the atom. But objective inner experience has faded almost entirely away, and it has left us groping in the dark for the true image of ourselves.

It is the function of the Temple of Set, as of the ancient Egyptian priesthoods, the Pythagorean Brotherhood, and the Platonic Academy before it, to inspire its Initiates to awaken to that knowledge which is latent within their consciousness and needs only to be appreciated as such. Winkler rightly points out that, the more highly initiated one becomes, the

more one can experience such prerogatives of *Xeper*. But this is a matter of perspective and proportion, not of the quality of immortality itself.

It is all too easy to perceive “life” as only the active functioning of one’s material, OU-constituted body. Such an attitude fosters a disease of the *psyche* far worse than any of the body. It numbs you to that immortality which is inherent in the Gift of Set, and it makes you the prey of everyone who, in the profane world, seeks to control your life by threats against your body.

The Prince of Darkness

So the non-natural soul - the personalized, subjective “reflection” of the “Devil” - has proven its existence many times over, and in a variety of contexts and semblances. But what of the **Form** behind **all** such particularized manifestations - a creative source or **First Principle** of whose essence all non-natural souls partake? What of an actual, uniquely-existing “Devil”?

During its 1966-1975 CE existence, the Church of Satan regarded its own mythology with a mixture of emotional fervor and intellectual uncertainty. The Church came into existence not as the result of a philosophically-deduced need, but rather as a spontaneous gesture of exasperation with and contempt for the hollowness and hypocrisy of conventional social and religious morality. The Church was thus a “statement” - a glove thrown down - not of that morality *per se*, but rather of humanity’s impudence in announcing goals and standards for itself which it had neither capacity for nor intention of attaining. Satan, as the accuser and rebel, was the inevitable symbol for this statement.

Having rejected conventional options, however, the Church found itself in the position of having to construct an alternative approach to morality. The result was an imprecise blend of personal hedonism with a rather cynical, Hobbesian attitude towards the rest of society. Those able to achieve self-indulgent lifestyles - Satanists - should do so without qualms; ordinary people should be coldly exploited as befits their unimaginative and conservative behavior- and thought-patterns. [Cf. Aristotle’s doctrine of “natural slavery”.]

As for Satan himself, the Church began by making much of the sinister glamor of the Devil, both in its early rituals and in media coverage. In the *Satanic Bible* (#6K) Anton LaVey proposed a simple identification of the

Devil with any and all forms of pleasurable indulgence. Together with a lampooning and debunking of conventional religious dogma, this identification constitutes the principal theme of that volume's "Book of Satan (authored by Ragnar Redbeard)" and "Book of Lucifer (authored by LaVey)".

But then the *Satanic Bible* becomes oddly vague. Satan himself is never really defined, save as an allegory, semantic term, and/or symbol of the subjective, creative self. On page #62 it is said that "most Satanists [think that Satan] merely represents a force of nature - the powers of darkness". It is then implied that these "powers of darkness" are simply natural forces which neither religion nor science has yet identified or attempted to employ. The *Satanic Bible* advocates using them for Indulgence - and that is where the discussion of Satan stops. The reader is then thrown somewhat off the track, because the phraseology of the rituals that follow recasts the Devil into one or more of his traditional, anthropomorphic molds.

The paradox of conventional Satanism was that the Devil was understood to be a force of **nature**, thus being derived from and ultimately dependent upon "God" in some way. He may make a lot of noise, but in the final analysis he is part of the same all-inclusive machinery of the Universe/God; even his "rebellion" is part of God's Universal scheme. Satanists, accordingly, might be able to play a good game - but ultimately the deck is stacked against them. They cannot win.

The Church of Satan avoided this paradox by the simple technique of refusing to confront it directly. An atmosphere of psychodramatic atheism prevailed. Satan was ceremonially invoked with great fervor, but in non-ceremonial surroundings even the most die-hard Satanists hesitated to take a position concerning his reality. If references to his existence were made, they were vague, cautious, and hypothetical.

This attitude prevailed throughout all levels and branches of the Church. Even Anton LaVey, when speaking of the Devil, was wont to employ such euphemisms as "the Man Downstairs", or to speak more cryptically of "forces", "vibrations", "angles", and "atmospheres".

In addition to the "stacked deck" paradox, there was a second motive for this reluctance to grapple with the issue of the Devil's existence: the unspoken acknowledgment that atheism is ultimately untenable. Throughout the OU there exists rigid adherence to principles of physical and natural behavior; we may call this "order" or "consistency". It is because of this consistency that we can predict events in the physical,

chemical, biological, and mathematical sciences. Scientists term such predictive patterns “laws”.

[There is a school of philosophy called **subjective** or **voluntaristic idealism**, in which an effort is made to define nature as merely a creation of the mind, an objectification of the will (Fichte, Schopenhauer), but the subjective idealists have not been able to **prove** that the OU is in fact a mental construct - for precisely the same reasons that they can challenge the assumption that it does not enjoy objective existence apart from perception. Like their predecessor Descartes, they are ultimately forced to the assumption that one must accept the evidence of the senses as reliable and to some extent impersonal.]

Recalling Thomas Aquinas’ failure to demonstrate the existence of God through logic, and the consequent relapse of Christianity into a faith-based system, rational minds of the Enlightenment era approached this “ordering” of the OU in two significant ways:

First there is **pantheism** (sometimes called **monistic idealism**), whose most noted advocate was the Dutch philosopher Baruch Spinoza (1632-1677). According to pantheism, God and the universe are one and the same substance; everything that exists or occurs is an aspect of God. Being neither separate from nor independent of the universe, God has no personal qualities. [It should not be supposed that Spinoza meant this as an “attack” on God after the fashion of Nietzsche. Spinoza’s recommended attitude for human beings was what he termed the “intellectual love of God” through a generalized appreciation of nature.]

The perception of an “enforced” system of order or consistency throughout the entire OU, however, led some philosophers to induce the necessary existence of something external and superior to that universe. Conceptually the OU cannot “regulate” or “order” itself. Hence another school of thought - **deism** - arose, its most noted proponent being Gottfried Wilhelm Leibniz (1646-1716) of Leipzig. Deists differed from pantheists by postulating a superior and independent God, but one who, after creating the OU and its laws, refrains from tampering with them. Hence such a God never intervenes in human affairs or fortunes, whether or not he is interested in them.

The Church of Satan adopted an essentially deistic attitude towards cosmology: “God” probably exists, but since he doesn’t involve himself in human affairs, there is no reason to court his approval. Opening the door to the existence of “God”, however, opens the same door to the existence of

another intelligent entity apart from the OU. The Devil can thus exist in theory. Is there any evidence that he does in actuality?

The Enlightenment philosophers assumed mankind to be compatible with, hence included in the order of the OU. Human behavior was just another kind of science to be explored and mastered. [It is no accident that the Enlightenment saw the birth of “social contract” theories of government, based on speculations about the “natural ordering” of human society.] But, while social contract approaches to government and politics have enjoyed some measure of success in the subsequent centuries, they have by no means demonstrated their inclusion of individual creative power and the force of will. At the close of the 20th century, most of the great social contract experiments, if they have survived at all, have mutated into a kind of technological Machiavellianism in which **individual** drive, leadership, and fortune determine the shape of the present and the direction of the future.

We confront, therefore, a scenario in which the OU is increasingly exposed as a consistent, interrelated machine - and in which the human intellect is increasingly exposed as something which has defied all attempts to relegate it to a function of this machine. Mankind displays a potential for intellectual external-perspective and willful creation that is in sharp contrast to everything else that is known concerning this OU.

Consider the vast intellectual gap between mankind and every other species on the planet. One has only to walk into a major library to sense the extent of this gap. Much is made about the relatively high intelligence of chimpanzees, dolphins, etc.; yet the most intelligent of their number cannot remotely compare with even the most primitive examples of *homo sapiens*. Moreover, say physiologists, even the most exalted levels of human intelligence and knowledge have been attained with only 10-20% of the reasoning potential of the human cerebrum. How and why did humanity acquire this freakishly high intelligence potential?

While anthropologists can chart the **stages** of prehistoric human evolution to the limits of available data, they remain unable to explain **why** the entire phenomenon should have occurred at all. The best they can do, in textbook after textbook, is to say that “man developed high intelligence because he needed it to survive”. According to this theory, proto-men were lacking in speed, strength, fighting teeth & claws, and other physical attributes necessary for survival. Mutants with greater intelligence tended to survive through cunning, sustaining their descendants, while less-

intelligent groups died out. This process, repeated over some five million years, resulted in *homo sapiens*, the prototype of Cro-Magnon, Neanderthal, and Modern Man.

The escape clause in this theory is the time factor: Five million years is plenty of time for almost anything to evolve into almost anything else. Besides, the anthropologist will say, the entire primate development process can be traced to origins some **fifty** millions of years ago. Hence the condition of Modern Man isn't as startling as it would be had it happened "overnight".

All well and good, but there are at least two problems with this proposition. One is that proto-man was just one of **many** animal species fighting for survival over the millennia. If his brain could evolve through processes of natural selection, then why did the brains of other creatures not similarly evolve - at least a **little**? The fact is that the brains of other creatures have remained practically the same size while man's has "evolved". This is **inconsistent**, and it will be recalled that the hallmark of the OU - and deistic proof of God - is its **consistency**. By the law of averages - which applies to natural selection as much as to anything else - there should have been at least **some** species other than man evolving in intelligence at least partway to the human level. There is none.

The second problem arises through application of one of the bastion theories of Darwinian natural selection. It is that nature always takes the easiest way out - that selection favors the less-complicated adaptation over a more complex alternative. When a time of famine favors species able to reach higher for herbal food, longer-necked giraffes survive. We do not see short-necked giraffes with wings. A more-or-less easy physical modification must first **accidentally occur** in a species; thereafter selection takes place against those who do **not** possess the characteristic. That is the way evolution actually works. (#17E)

But there is **no** explanation for human brain evolution in the laws of natural selection. The biophysical factors of a sophisticated brain are far too intricate. A proto-man trying to adapt to hostile environments through brain modification would have died out long before such external stress as he could bring to bear on his brain would have any effect upon that organ [if indeed they would have any physiological effect at all]. In the case of proto-man, natural selection would occur in favor of almost anything else **besides** the brain. He would become stronger, hairier, tougher, meaner, and faster. According to natural selection, you and I should be gorillas.

But we are not gorillas. Indeed, as our intelligence has made life progressively easier for us, we have become weaker and more vulnerable physically. We are healthier and more long-lived only because our intelligence has enabled us to produce medicines to stave off diseases, and dietary standards to maximize our health and growth potential. We have controlled environments to fend off the elements, and have developed weapons to fend off other creatures. Take away our abnormal intelligence and mankind would die out or be killed off within a few generations. Because of our brain, then, the natural evolution of the rest of our body [which would normally operate in favor of an **unaided** tougher, more disease-free physiology] has actually operated in **reverse**. Once more this is **inconsistent**.

There is a corollary to the second problem. It is that natural selection, when it does occur, does not overcompensate. If conditions allow all giraffes with four-foot necks to survive, there is no reason for the species to evolve in the direction of forty-foot necks. **If** the human brain were presumed to be the product of natural selection, why should it possess intelligence greater than that required to raise man to stone-age culture? More than that, why should it possess the capacity to be ten times smarter than it is **today**?

If human high intelligence is a violation of OU law, how did it occur? There are two possible explanations: accident or deliberate cause. If **accidental cause** is assumed, then the accident would have had to be both a major violation of the law and one which sustained itself over several millennia. And if there were one such accident, the laws of probability would necessitate others in lesser degrees [and greater numbers]. In all of the many manifestations of life and evolution with which we are familiar, we know of **no** other such accidents. Natural law's grip on everything else besides ourselves appears total and inescapable. We are left with the second explanation: **deliberate cause**.

During the Age of Satan (1966-1975 CE) a certain "racial memory" of some prehistoric change to the natural course of human evolution seemed to be asserting itself.⁵⁰ The most spectacular and explicit example was the film *2001: A Space Odyssey*, Arthur C. Clarke's variation on the theme of his earlier novel *Childhood's End*. (#17A) In *2001* proto-man's intelligence was artificially boosted by a rectangular monolith. In *Childhood's End* the same operation was performed by an extraterrestrial creature looking

⁵⁰ See Appendix #3.

precisely like the traditional Devil. Presumably the spectacle of a tribe of man-apes thronging around Satan would have been a bit too shocking for audiences; hence the substitution of the more abstract monolith in the film. Intriguingly the monolithic Satan-symbol provoked no adverse criticism from viewers, religious or otherwise. Once the religious myths are removed, the “fall” of man is seen as his **rise**.

Such a 2001-style tinkering with human intellectual evolution would have had to occur at the genetic level, and presumably [so as to be sustained by normal reproduction] over an extended period of time. So we are looking at a subtle process, not a sudden, dramatic event [as in Adam & Eve’s apple-munching or Prometheus’ fire-giving]. We do not have sufficient knowledge of genetics or of the brain’s physiology to know precisely how such tinkering might have taken place - though we can estimate it.⁵¹ That it did in fact take place is indicated only - but inescapably - by the presence of the *fait accompli*.

The “ancient astronaut” theories of van Däniken et al. may be dispensed with peremptorily. The human body displays an organic constitution completely compatible with those of other Earthly species, and alien astronauts could not have taught anything to a proto-man whose intelligence had not **already** developed to a high level.

There are a great many genuine curiosities of antiquity which suggest that mankind’s advanced intelligence made its presence known long before the recorded civilizations of Egypt, Sumer, China, etc. (#5) But, despite torturous efforts to interpret toys or Meso-American murals as “spaceships”, evidence of alien astronauts on Earth remains conspicuous for its absence.

Mankind’s inability to detect the author of our “high intelligence experiment” should not be considered as evidence that he does not exist, but simply that he has not been discovered and identified. Nor, one may add, has mankind been actively looking for him. Instead it has been off first on the wild-goose chase of religious-creationism, then on the wild-goose chase of natural selection [as applied to the brain]. Nevertheless he exists; the conclusive evidence exists. To quote Walt Kelly’s Pogo: “Us is it.”

To sum up: We know that there is evidence for the existence of an intelligent entity distinct from the OU and thus in incidental, if not deliberate conflict with its laws. For whatever its reasons, it has instilled in humanity the potential to enjoy the same external perspective, as well as

⁵¹ See Appendix #4.

the intelligence to do so with deliberate, creative purpose. Some humans sense this potential and thrill to it; we call them the Elect. Most others do not think precisely and rigorously enough to detect it in themselves; or, if they do, they fear it and try to sublimate, repress, or destroy it. Hence they have represented our Mysterious Stranger as the Devil. We know him by his most ancient name of Set.

The Temple of Set is thus an association of the Elect to honor Set, exalt his Gift to ourselves, and exercise it with the greatest possible wisdom. As Set is a metaphysical entity, apart from the OU, he may be likened to a “god” as conventional society employs the term. In this sense the Temple of Set **is** a religion - not one which is based on irrational faith, but one which derives its core principles from exercise of the evident and conspicuous Gift of its *neter*.

The Objective and Subjective Universes

The cosmological premise of the Temple of Set is that there is one **universe**, consisting of the totality of existence. Within it are the **OU** (whose components occupy time and space] and each sentient being’s **SU**. The SU may be thought of [at least during one’s OU-bodily incarnation] as one’s personal perspective on the OU, together with any self-created phenomena one wishes to add to it.

In the “exclusive” OU, a house is simply a geometrically-coordinated, gravitationally-braced and weatherproof arrangement of certain kinds of molecules. As various individuals design, decorate, occupy, or view the house, however, it is imbued with characteristics assigned to it by them [cf. Kant in “The *Psyche*”]. It now exists in their several SUs, and it may continue to exist there even after the OU house has been demolished.

As various people discuss the house, moreover, their SU concepts concerning it will be exchanged. Thus SUs may themselves overlap. This is another way of defining “intellectual affinity”, and it is also a precondition for affection and love.

It is open to question whether an individual can detect the existence of the OU at all, save through the “distorting medium” of his SU. Rene Descartes’ famous statement “I think; therefore I exist” was the result of his attempt to batter through his SU to secure evidence of the OU’s reality [and his existence within it]. The Irish philosopher George Berkeley disputed Descartes, claiming that the OU does not exist - that such reliable data as

we have concerning it are merely agreements or similarities between our several SUs. The creator and “enforcer” of these similarities, Berkeley continued, is the divine mind (i.e. a God or gods).

Berkeley’s philosophy is called **immaterialism**. It was followed by two offshoots: **solipsism** and **subjective idealism**. Solipsism disputes the existence of a divine mind, and indeed of any other individual minds. To the solipsist, the universe consists of “nothing but myself and my ideas”. The physical world, including the human beings populating it, are simply figments of one’s imagination. [If one should be “attacked” by such a figment, the sensation of the fight and the bruises resulting from it would be viewed by the solipsist as unpleasant fantasies of his mind originating, beyond his conscious control, in its subconscious depths.]

Subjective idealism, whose most prominent proponent was the German philosopher Johann Gottlieb Fichte, was an approach to immaterialism that seemed to be “less absurd” than solipsism. Fichte began by acknowledging that neither materialism (the existence of nothing but the OU) nor immaterialism (the existence of nothing but the SU) can be established. A philosopher must arbitrarily accept either one or the other as a point of departure, then construct his theories from that platform.

Fichte opted for immaterialism. He felt that he existed, per Descartes’ maxim. But, unlike Descartes, he didn’t trust in God to subsequently impart to him reliable sensory impressions of an OU. He postulated the original existence of a mental essence divided into the **ego** (the sensation of the self) and the **non-ego** (sensations of things not perceived as the self). This mental essence is more impersonal than the subconsciousness of the solipsist. The essence is a sort of “supermind” which transcends all particular ego and non-ego manifestations.

As noted above, Fichte chose the premise of immaterialism and from it developed the philosophy of subjective idealism. His successor, Georg Wilhelm Friedrich Hegel, chose the premise of materialism and from it developed the philosophy of **objective idealism**. In its simplest form, this philosophy imparts reality to the OU, making all SUs simply aspects of it. Hegel’s OU, however, is not a physical substance. Rather it is an all-embracing, absolute mind which is racing through its many ideas to reconcile them, refine them, and ultimately realize itself through them. This is the “evolution” of the universe, and is what Hegel referred to as the historical “dialectic” of thesis/ antithesis> synthesis.

Endless debates rage concerning these and other metaphysical theories. This is not the place to attempt to resolve them. They are introduced in elemental form simply in order to illustrate the role that the concepts of the SU and OU play in them. They are “building blocks”: points of reference.

Using these building blocks, the individual may conceive of himself as a self-conscious, intelligent entity who confronts the OU and SU from a point of external perspective. [Whether this external perspective extends to the SU is problematic; this is like asking the mind whether it can get outside itself! But for our purposes an external perspective on the OU, together with a realization of the SU, will suffice.] The challenge of existence is thus how to approach both universes intelligently and rewardingly.

There are two essential approaches to each universe, which may be termed **natural** and **non-natural**.⁵² Hence a total of four possible approaches: (1) natural/OU, (2) non-natural/OU, (3) natural/SU, and (4) non-natural/SU. Each will now be discussed in turn.

The Natural Approach to the Objective Universe

The natural approach to the OU is to endeavor to blend in with it, to harmonize with it, to become one with it. In one mythological context or another, this is the goal of all conventional religions, which view man's estrangement from the OU as something “out of adjustment” at best and “sinful” at worst. A fundamental paradox is involved, however, which makes such a goal of reunification impossible. The paradox is that the very **desire** to attain union with the OU evidences the individual's essential **separateness** from that universe. It follows that **any** conscious act relative to that universe - even one which seeks to approach it - is an exercise of that separateness. Hence to be **aware** of one's disconnection from that universe is to **remain** disconnected from it.

Jesus Christ is reputed to have said that, to enter Heaven, one must be “as a little child”. To put it another way, such a person would have to radiate an innocent, selfless passion for the harmony of the Universe; he would be unable to conceive himself as apart from it.

The irony of Christ's admonition is that **neither innocence nor selflessness are products of the conscious intellect**. Hence he was stating a truth about which those listening to him could do nothing,

⁵² See Appendix #5.

whether or not they understood or agreed with him. One cannot “decide to be innocent” or “resolve to be selfless”. One can conduct one’s life **as though** one were innocent and selfless, of course - and be a nice person who does nice things for others in the process. But beneath all appearances, all affectations, the **actual** state of the soul remains as it is: either animal/natural or human/enlightened, either asleep and ignorant or awake and all too aware.

It is nothing short of horrifying to review the record of man’s efforts to “get at” the state of the human soul. He has cruelly tortured the body and the mind, even destroyed life itself in efforts to suppress or exterminate the “Satanic” state of self-awareness and pride in personal existence. He has concocted innumerable religions and substitute-religions purporting to be able to snuff out this flame; these have used every conceivable combination of drugs, incense, pageantry, recitation, ritual, and even Thomistic-style “logic” whose conclusions are safely predetermined by faith-derived axioms.

All such devices are ultimately of no avail. At most they confuse, distort, and lull - but in the end “are all spirits, and are melted into air”. They are false, useless, meaningless, and tragic - tragic in the sense of the ancient Greek dramas: futile efforts of an Œdipus struggling pathetically to evade what the gods had decided **must be**.

Such efforts to deceive the consciousness into believing that it has been accepted into the OU are defined by the Temple of Set as **white magic (WM)**. It will be noted that this definition is far broader and less value-laden than pop-occultists’ use of the term. WM embraces not only all conventional religions, but all pagan or nature-worship ideologies as well. To the Temple, the only distinction between them is one of style and imagery, not of underlying purpose.

Atheists and logical positivists attempt to create the illusion of man’s inclusion in the OU simply by refusing to admit to the possibility of any alternative. Such individuals brusquely deny that anything worthwhile exists in the SU, which they consider useful only for fantasy and escapism. Such natural/objectivists thus include Machiavelli, Hobbes, Hume, and Marx, as well as the Sophists of Hellenic Greece and the later Stoics of the Hellenistic and Roman eras of Mediterranean culture.

When confronted with metaphysical issues, natural/objectivists profess annoyance at such “useless” speculation. They pride themselves on practicality, on common sense, and on material interests. If they are

involved in religion at all, it is only as a means for social or political influence, as in Rousseau's contemptuously-advocated "civil religion" - or in order to "scratch the itch" [with as little intellectual bother as possible] of the sublimated feeling that there just might be something more to the universe than their bourgeois materialism.

The Non-Natural Approach to the Objective Universe

If one assumes that one is an independent entity moving about in the OU, and that one cannot merge one's consciousness with it - that all attempts to do so are mere illusions and delusions - then one approaches the OU as a tool to be used for personal satisfaction. Natural/objective religionists are regarded as irrational, and natural/ objective atheists are regarded as ignorant.

The non-natural/objectivist makes a careful study of the OU from his self-realized external perspective, and he includes in that study consideration for the subjective, metaphysical forces that influence human disposition and behavior (i.e. others' SUs). He then applies his knowledge to entities and events in the OU and through this medium to others' SUs, to control or at least influence events and perceptions in accordance with his will. This is defined by the Temple of Set as **Lesser Black Magic (LBM)**.

It will be understood that competence in this art gives the practitioner enormous power to affect situations in ways that could scarcely be understood by those involved, even if they were aware of the various forces being brought to bear on them. It thus follows that rigorous education in ethics is an absolute necessity for would-be Black Magicians - else through ignorance, immaturity, or impulsiveness they bring about unjustified or even unnecessary damage or destruction. As has been noted, the OU is in a state of **natural equilibrium**, and any adjustment to it risks disrupting that equilibrium. Some adjustments are tolerable, and some are even beneficial. But some which seem positive at first glance may be harmful in a larger perspective, as in the extermination of "harmful" mountain lions which ultimately results in over-population and mass starvation of their natural prey.

The adept practitioner of LBM is thus not a crude predator; he is an adjustor, a manipulator, a meta-physician. He does not practice his art for petty egotism, but rather for the greater satisfaction he derives in the experience and exercise of his wisdom - which as a by-product invariably

satisfies whatever material goals he may deem appropriate to the situation. (#6D, #6I, #6K, #6R, #6S, #23)

A second non-natural approach to the OU is actually a simplified, directed application of Greater Black Magic (GBM) [see discussion below] towards the solving of problems or adjustment of situations in the OU. This special application, bridging the gap between GBM and LBM, is called Medial Black Magic (MBM). It is discussed in Chapter #6.

The Natural Approach to the Subjective Universe

The atheistic natural/objectivist, as stated above, regards subjective impressions as unreal and unimportant save as escapist entertainment. This is the realm of science-fiction and fantasy writers, of escapist movies, of commercially-driven artists and musicians. Their litany - an invariable identifier - is that their work has no usefulness apart from the emotional pleasure it brings and such allegorical references as it makes to “realities” in the OU. The occasional writer, artist, philosopher, or musician who refuses to disclaim the more “disturbing” aspects of his work as mere entertainment - as in the case of Wagner, Crowley, von Stroheim, Nietzsche - is liable to be dismissed as an eccentric at best or condemned as a madman at worst. **Profane society fears few things more than recognized genius which is not directed towards “safe, predetermined” goals.**

The religious natural/objectivist, who creates subjective experiences for himself to reinforce his sense of inclusion in the OU, accepts the reality of the SU only insofar as his sensations of it provide that reinforcement. When these do not, they are labeled heresy, fantasy, or mental disease. Once again the determining factor is the relevant religious dogma, against which all subjective experiences are measured and evaluated.

The common factor in both natural/objectivist approaches to the SU is that it is rigidly regarded as insubstantial, impotent, and unreal. It can thus be cynically endorsed and even cited as authority when convenient [as the more successful conventional religions have done]; and it can just as easily be ignored when inconvenient or unprofitable. It is a **plaything**. Except to the extent that they have fallen victim to their own artificially-induced delusions, religious leaders/white magicians comfortably ignore their “gods” whenever it suits their purposes to do so. Or, if in a position to “interpret” said gods, they do so with a calculated eye to their own comfort

and advantage.

It is one of the great oddities of human civilization that such transparent frauds attract any adherents at all, much less world-wide followings. John Fowles has suggested that it results from mankind's psychological starvation for mystery. "If no one will write new detective stories," he observes, "then people will still read the old ones." (#61/*Aristos*)

The Non-Natural Approach to the Subjective Universe

The individual with a basic non-natural ("Satanic") sense of self-awareness need not confront the SU directly. He may be content to use it symbolically, as a device for emphasizing and formalizing his LBM goals. This was the approach of the vast majority of those who affiliated with the Church of Satan from 1966 to 1975. Many of the Church's most exotic - and seemingly literal - rituals are thus correctly understood as LBM psychodramas. As such they could be startlingly effective.

But what had begun as a somewhat tongue-in-cheek exercise in monster-movie theatrics and social satire gradually evolved into an increasingly more focused search for the principles behind such effectiveness. It was this search which culminated in the metamorphosis of the Church of Satan into the Temple of Set in 1975 - minus those who were unable or unwilling to see past the original psychodramatic concept.

The theory and practice of non-natural interaction with the SU is defined as **Greater Black Magic (GBM)**. It involves first the exploration of one's SU, other SUs which may be involved, and relevant portions of the OU to their conceptual frontiers [if not limits]. There follows a precise, coherent, and deliberate focusing of the will of the creative self to adjust features of the SUs (personal and others') to the desired state, which may or may not be "real" in the OU.

The concept of magic postulates that there is a continuous "linkage" - generally referred to as the **Magical Link (ML)** - between the OU and SUs. Hence a change occurring in one will have at least a partially similar effect in the other.

It is easy to explain why the OU should influence the SU, but explaining the reverse influence is rather more subtle and complex. It is the active application of the ML conceptualized by Fichte, through which application the concentrated energies of the **ego** create "patterns" in the

over-reaching mean essence, which patterns in turn create related, if not completely identical “patterns” in the **non-ego** part of the mental essence - which is that which defines and binds together the laws of consistency in the OU. [If you are intimidated by Fichte, go see the original (now “Episode IV”) *Star Wars* film and you’ll get the general idea.]

GBM is difficult to conceptualize, difficult to master theoretically, and difficult to practice reliably - but it **does** work. It may take effect in greater or lesser degree, but in any given case it is virtually impossible to predict that degree.

The chances of success in a GBM working are presumably improved if one does not attempt too great a “distortion” in the laws of consistency of the OU, and if one applies extraordinary energy to the corresponding phenomena in the SU(s). One must also take advantage of every cooperative force in the OU to enhance the working, using GBM to “tip the balance” rather than do the whole job. Thus GBM is ideally supported by LBM, though the converse is not true. Anton LaVey referred to the consideration of peripheral factors in support of a GBM working as the **balance factor** in magic. (#6K)

Recently the term “Medial Black Magic” (MBM) has been introduced to describe GBM Workings of a very simple, directed design with the specific and exclusive purpose of influencing the OU. These influences or effects in the OU then, either incidentally or by intent, impact other SUs which experience the phenomena. [Cf. Chapter #6.]

It is in the process of making the preliminary exploration of the SU and OU that the Black Magician begins to discover and ultimately to know **how things really work**. He exists wholly in neither the SU [like a mystic] nor the OU [like a materialist]. He regards neither one as a toy, nor denies it reality. He moves back and forth between the two with increasing ease and expertise, influencing the MLs between them and thus **causing change in accordance with his will**. (#6K, #9K)

In the process he becomes wise, but because he considers both universes when giving opinions, non-magicians may consider much of his wisdom as folly. It is not; it merely takes into account more dimensions of a particular problem than onlookers are likely to see. A magician who accumulates extraordinary wisdom of this “mixed” type is said to possess **Understanding**.

One is taught to become expert in natural approaches to the OU through conventional education in the social and physical sciences, and in

natural approaches to the SU through the arts. The Church of Satan taught the theory and practice of LBM, and the Temple of Set adds to that the theory and practice of GBM.

Just as education in natural approaches cannot guarantee that one will become competent in applying that education, so education in non-natural approaches cannot guarantee that one will become adept in their exercise. Many would-be magicians accumulate much “textbook learning”, yet prove unable to do anything with it. It may be because they don’t try to apply it, or because they don’t have the talent for it, or because they don’t have the intelligence to really understand it. The Temple of Set, as is the case with other ethical, initiatory institutions in history, teaches theory and Recognizes expertise in that theory. It cannot guarantee expertise in practice.

Chapter 5: Lesser Black Magic

Lesser Black Magic (LBM) is the influencing of beings, processes, or objects in the OU by the application of obscure physical or behavioral laws.

LBM is an **impelling** (encouraging, convincing, increasing of probability) measure, not a **compelling** (forcing, making inevitable) one. The object is to make something happen without expending the time and energy to make it happen through direct cause-and-effect.

In order to receive celebrity treatment in society, for example, one may work for many years to become a genuine celebrity. On the other hand, one may simply represent oneself outwardly as a celebrity, behave correspondingly, and receive much the same deference. One risks being exposed and embarrassed, but such risk is small if the magician is skilled in his assumed character. (#23F)

All LBM is a variation on this basic theme. It involves everything from simple tricks of misdirection to extremely subtle and complex manipulation of psychological factors in the human personality. While it requires less time and effort **in application** than overt, direct methods, it is more intellectually demanding and requires extensive practice.

Consider something as trivial as the ordinary card-game of “Blackjack”. The rules and tools are simple and straightforward, and to the casual player it is merely an exercise in entertainment and luck. Yet “underneath the surface” are mathematical probabilities, increasing in complexity and demand of concentration, which can shift the odds in one’s favor. The more you learn these, apply them, and conceal your knowledge of them from others, the more you influence the outcome. [Yet even in this example there are still random/chaotic factors - or “luck” if you like - which can prevent your success from being inevitable.]

In addition to their basic personalities and logical thought processes, all persons have likes, dislikes, fetishes, strengths, weaknesses, and emotional emphases. These are broadcast through direct communication, habits, dress, style of life, career patterns, choice of friends, and the like. In normal social or business contact, one usually sees only the “tip of the iceberg” of this character makeup. This is because individuals in modern society are accustomed to project and display only those parts of their characters which they feel are advantageous in a given situation. (#13D)

The magician, like Sherlock Holmes, must habitually look for clues to the rest of the iceberg - if possible without the subject's being aware of this. If the subject realizes that what Wilhelm Reich called his "character armor" is being probed and penetrated, he will react with distrust, annoyance, and antagonism. (#19T)

The purpose of such an analysis is not necessarily to deceive or exploit the subject. Most often it is simply to gain a better picture of him or her, so that subsequent dialogue and encounters can be more fruitful and comfortable for both parties. It is often remarked that the company of a magician is stimulating and pleasing. Much of this is due to the magician's automatic, almost subconscious tailoring of his mannerisms to a style most effective in a particular situation.

The philosophers Gurdjieff and Ouspensky were fond of saying that most people spend their lives "asleep" - meaning that they are content to allow their behavior to be governed by instinctive or logical reactions to external stimuli. (#19B) As you undertake to look beyond surface impressions of individuals, you will probably be surprised - and even dismayed - at how applicable this reproach has been to your own life-style.

As you attempt to form more perfect pictures of people and events around you, and as you begin to resist a life of merely reacting to stimuli, you will find that you "wake up". To be "awake" in this sense is to be in a condition of stress, since you will be making deliberate decisions about many things which you previously dealt with semi-consciously [hence semi-intelligently]. You will be able to sustain this level of mental activity and concentration for only brief periods of time. It is not necessary for you to irritate and exhaust yourself by trying to extend those periods. Rather keep the ability to "awake" close at hand, ready to summon when appropriate.

In addition to self-determined personality traits, human beings are influenced by a variety of physical factors of which they are generally unaware. If the magician is aware of them, he is in a position to take them into account when assessing a subject's present or probable future behavior. (#19, #20E, #22L)

This process of investigating the conscious and subconscious factors governing a subject's behavior is neither quick nor easy. To be done correctly, it requires careful research (which may prove difficult and be regarded as an invasion of privacy) as well as an acquired expertise on the part of the magician to interpret the results carefully and objectively. Because of time and resource limitations, the magician must usually settle

for something less than a complete picture. The more incomplete the picture, of course, the more margin for error in the emergent picture.

The distinction between LBM and merely being a good amateur psychologist is that the magician is specifically interested in behavior determinants which are obscure and consciously unknown to the subject. The magician's object is to assess the individual without it being apparent that he is "practicing psychology" on him. The result is frequently that the deductions and consequent actions of the magician appear mysterious and even supernatural.

The best illustration of this - as well as an excellent way to gain practice in LBM [and enjoy doing so ... and run minimum risk of offending test subjects] is stage magic. (#23A-D) The stage magician must assess his audience, guide their attention unsuspectingly in certain controlled directions, and accomplish seemingly impossible things right in front of their eyes. Some stage magic depends upon slight-of-hand, some upon trick props; but all of it depends upon the magician's developing the skill of manipulating obscure tendencies in onlookers' behavior. [It can even be done through the medium of the printed page. To get the saliva going in your mouth, all I need do is ask you to think for a moment about a very bitter, juicy lemon ... which you can taste in your mouth ...]

One of the more exacting types of stage magic is **mentalism**, wherein the magician creates the illusion that he can read minds, predict behavior, and determine subjects' choices. The most impressive mentalist routines require rigorous training in memory and other mental gymnastics on the part of the magician. Mentalism is the most mysterious and "occult" field of stage magic, and its techniques are most adaptable to LBM in general, so its study is particularly recommended to you.

For example, think of any number between 1 and 10. Multiply it times 9. You now have a two-digit number. Add those digits to get a 1-digit number. Subtract, say, 5 from it. Are we now properly randomized? Good. So now pick the corresponding letter of the alphabet for this random number (e.g. 1=A, 2=B, etc.). Now three mind-reading questions:

- (1) Think of a country whose name begins with that letter.
 - (2) Think of an animal whose name begins with the last letter of the country name.
 - (3) Think of a fruit whose name begins with the last letter of the animal name.
- ... and wait for the end of this chapter.

Books and materials dealing with stage magic and mentalism are available in magic shops [as opposed to “occult” shops]. If you live in an area where there doesn’t seem to be such a shop at all, consider a search on the Internet. Most magic shops have mail-order catalogues and capabilities.

Professional stage magicians emphasize that they are entertainers, and their acts are usually accented with comedy, props, and “patter” to reinforce this image. This sets the audience at ease by allowing it to feel superior to the magician; he becomes a “court jester”. Aficionados of “serious” occultism generally shy away from stage magic because (a) they are afraid to appear comical, and (b) they fear that their “true” occult accomplishments will be written off as tricks by those on whose awe they psychologically depend.

The Black Magician should not make this mistake. Stage magic, in addition to being good training and good fun, is extremely useful in LBM operations. In such circumstances, of course, the tinsel, patter, and props are absent; the magician deliberately sets out to impress the subject with something he will regard as “supernatural”. When stage magic is **not** presented in the context of entertainment, it can be quite impressive and even frightening.

Use of the Tarot for fortune-telling purposes is a good example of this. The Black Magician regards the Tarot, as he does everything else in magic, as a mere tool - a mirror to reflect aspects of his own mind and the minds of others. He attributes no intrinsic powers to it at all. When he uses it to “tell fortunes” or “read omens” for others, he never trusts blindly in the cards to reveal anything. Rather he decides beforehand what he wishes to tell the subject [and why], then causes specific cards to appear ... or causes the subject to “freely” choose one or more particular cards ... or, if he doesn’t want to bother with slight-of-hand or “card forces”, merely “interprets” whatever cards do appear as he desires. It should be easy for you to see that the “pick a card” technique of the stage magic entertainer is disarming and amusing, while the same trickery applied to a Tarot reading can be mysterious and impressive. **You are reading the subject, not the cards.**

To the extent that you become known as a Black Magician, people will want to see you “do magic”. Most of them have no truly legitimate reason for this; they just want to be entertained. They would probably find the actual experience of GBM mystifying, perhaps extremely frightening, perhaps dull - certainly not comprehensible to a bystander with only a

casual interest. Assuming that you want to accommodate such persons at all, you will save yourself a good deal of trouble, time, and annoyance by treating them to some stage magic suitably disguised as “the Black Arts”. Your audience will have a better time - and so will you!

So far we have discussed LBM on an individual or small-group basis. It is also a useful technique in mass situations. The governing principle remains the same: to impel behavior at the subconscious level, to control people without their realizing how or why they are being controlled. LBM applied to the mass falls under the twin headings of **politics** and **propaganda**. If you find this disappointingly self-evident, don’t go ahead to the next chapter quite so fast. **The only difference between politics and stage magic is one of scale.** There are certain things you are intended to see, say, and do; and the politician’s actions are planned and carried out accordingly. Rarely will the apparent rationale be the real one.

Propaganda is the use of political techniques for a variety of behavior-control objectives besides those normally associated with “politics”. The content of the propaganda can be true or false, and the apparent origin of the propaganda can be true or false, and the propaganda can be beneficially intended just as easily as it can be nefariously intended. High school presentations to frighten youngsters away from venereal disease exposure are propaganda, every bit as much as the infamous “brain washing” techniques of the North Koreans.

Modern society is engulfed by power-seeking disguised as altruistic politics, and by propaganda disguised as information. There is no exception, just as there is no free lunch. This is so important that I will repeat it: **There is no exception, just as there is no free lunch.** (#23E, #23G) The point to be taken is not that you should become paranoid and antisocial. The point is rather that you should accustom yourself to looking for actual motives and purposes behind the presented ones. Hence you will be able to make your own decisions based on your position relative to the actual motives and purposes. It is really that simple, and it is not hard to do. [Once you develop the habit of doing this, you will be astonished at how easily you used to be led around by the nose!]

The major political motives, ideas, and ideologies of Western society are dissected for you in #14P and throughout category #16. #19L and #19P will expose you to basic propaganda theory. By all means pursue advanced research in either topic as time and interest move you.

Ethics in Black Magic

As you become adept in LBM, you will be tempted to use it for all manner of personal gratification. The more skilled you are, the more you will be inclined to think that you can get away with almost anything. The governing factor is not whether you can or can't, but rather whether your consciously-determined ethics allow you to.

As you begin to direct your life independently of morals, codes, and customs imposed upon you by the politics and propaganda of society, you will have to assume the responsibility for your own ethics. **Only if you are known to be a strictly ethical individual will your freedom from social norms be tolerated.** Otherwise you will be ostracized and probably persecuted by society. If it cannot be sure of controlling you, it will tend not to trust you to control yourself intelligently unless you make it very clear that you can do precisely that. In that case society will tend not only to tolerate you, but even to respect and admire you for the unique, creative being that you are. The following section discusses ethics in greater detail.

Before one can consider the proper place of ethics in Setian behavior, "ethics" as a term must be raised from a vague sentiment to something more concrete. It is, unfortunately, one of those terms whose elusiveness has made it all too susceptible to casual and cursory use. "He's an ethical person," we say - and leave it at that. What **are** ethics? How can we identify them, and how should we judge them?

Ethics, alternatively called **moral philosophy**, seeks to distinguish what is good from what is bad and to formulate justifiable reasons for making such distinctions.

As a branch of philosophy, ethics is a **normative** science; that is, it seeks to identify principles of good and evil that transcend social, cultural, or political convention (social contract theory).

Beyond a merely normative approach to ethics is **metaethics**, which seeks to investigate normative currency-terms such as "good", "evil", "justice", "ought", "right", and "wrong". The neutrality and objectivity of metaethics presume that such terms are not dependent upon moral beliefs (such as religion). The metaethical concept of **naturalism**, advanced by theorists such as John Dewey and Herbert Spencer, posits that moral terms have a basis in scientific fact. **Intuitionists** agree that moral terms have an external, reliable basis but attribute it to self-evident ("I know it when I see it") qualities.

Challenging intuitionists and naturalists are **moral skeptics** who insist that moral terms are completely arbitrary. **Emotivists** claim that such terms have no capacity for being true or false in themselves, and that the people who use them are simply stating their emotions about an issue. **Subjectivists** maintain that moral judgments state subjective facts only about attitudes, not the objects of those attitudes. And **Imperativists** insist that moral judgments are actually “commands” in another guise, hence do not focus at all on criteria of truth or objectivity.

When even its basic language terms are so fraught with controversy, normative ethics is off to a rough start. Beyond this are arguments over the criteria for making **any** kind of moral judgment. **Teleologists** maintain that the morality of an action is determined solely by its consequences. Some teleologists, such as Plato, insist that the perfection of the self is the correct consequence; hedonists say that it is mere pleasure; utilitarians counter that it must be the greatest benefit to society. **Theologians**, such as Aquinas, Luther, *et al.*, dispense with teleology altogether in favor of obedience to proclaimed or perceived morality from a God or gods.

The sharpest attack on ethics generally comes from **egoists** such as Thomas Hobbes and Friedrich Nietzsche (cf. his *Genealogy of Morals*) [and Ragnar Redbeard!], who consider all ethics as verbal camouflage to conceal the reality that all actions are merely in the interest of the stronger (who by that same strength dictate all definitions of “justice”, “right”, etc.). The egoist position was represented in the Platonic Dialogue *The Republic* by Glaucon, and went on to form the basis for Enlightenment “social contract” theories (Hobbes, Locke, Rousseau), wherein “justice” and related terms became just matters of agreement and contract between the people of a society.

Accordingly it is not surprising that practical problem-solvers shy away from metaethical issues and try rather to address questions in terms of what are generally called **descriptive ethics** - the customs and standards of a given culture which serve as measurements of rightness and wrongness within that culture. An acceptance of descriptive ethics as ethics leads to an attitude of **ethical relativism**, according to which there is no standard for judging right and wrong apart from the cultural environment of specific situations. Hence the killing of humans by humans may be “ethical” if sanctioned by a judge or national sovereign, but the identical act may be “unethical” if undertaken by an individual, regardless of reasons.

Until the Enlightenment of the late-17th and 18th centuries, ethical philosophy was completely metaethical; standards of good and evil were accepted as being prescribed by one or more divinities or divine principles (*neteru*, Forms). It was humanity's task not to determine ethics, but rather to understand and obey divinely-ordained ethics.

To reprise an important point in Chapter #2, the ancient Egyptians perceived the universe as actively controlled by conscious, natural principles or "gods" (*neteru* in hieroglyphic). To the Egyptians, all of "nature" (derived from *neteru*) was alive and the direct consequence of the wills of the *neteru*. Nature was intelligible not just through inanimate, automatic, general regularities which could be discovered via observation, but also through **connections and associations between things and events perceived in the human mind**. There was no distinction between "reality" and "appearance"; anything capable of exerting an effect upon the mind thereby existed. Justice and virtue were sought in manifestations of beauty, symmetry, and harmony, and were personified by the goddess Ma'at.

In contrast to the Egyptian view of humanity as being a harmonious component of nature - symbolized by the pharaoh's position as half-divine deputy of the *neteru* - ancient Mesopotamian tradition posited humanity as something estranged from the gods. Virtue in Mesopotamia was thus understood as obedience to the willful desires of the god(s), not harmony with their natural principles. Mesopotamian kings sought the "right ruling" of their communities in accordance with the Akkadian principle of *shulmu* (later the Hebrew *shalom*), a term meaning not just "peace" but the community well-being that engenders peace. In the Hebraic system, God is not intelligible through reason or logic, but rather through prophecy and the history of events, whether or not the events' outcomes seem situationally appropriate (**theodicy**). The Hebraic presumption of a "covenant" between mankind and a divinity reflected the notion that mankind is given a "mission" and/or a "destiny", and that virtue lies in the fulfillment of that mission/destiny - whether or not it is aesthetically palatable or even understandable. Herein lie the roots of a certain kind of "outcome-justified" thinking that is prevalent in modern culture.

The ethics of Plato reflect his commitment to **teleology**, the doctrine that purpose and design are apparent in nature, and that natural phenomena move inexorably towards certain goals of ultimate self-realization. [The opposite of teleology is **mechanism**, which describes

phenomena in terms of **prior causes** rather than presumed destination or fulfillment. Modern science is thus mechanistic.]

In his *Dialogues* Plato, through the character of Socrates, endorsed the Egyptian and Pythagorean model of human virtue as a particularization of universal principles (an application of his famous “Theory of the Forms”). Such Forms or principles could be apprehended through rigorous exercise of the higher faculties of reason (*dianoia*), leading to an intuitional or *noetic* apprehension of the good - and a simultaneous veneration of it for its own sake. This process Plato referred to as the *dialectic*, meaning self-teaching through the examination and refutation of logically- or factually-imperfect concepts.

In Plato’s *Republic* Socrates is unable to directly refute Glaucon’s egoist charge that justice is merely a rationalization for the prevailing of the interests of the stronger. Socrates can only suggest, through the analogy of a perfectly-harmonious “republic”, that it is more natural for a man to be just if his *psyche* is healthy and each part is doing its proper work. The virtuous state is held up as “the *psyche* writ large”.

Aristotle, the most famous of the early mechanists, laid the groundwork for situational ethics by denying that virtue, truth, beauty, and the other Pythagorean/Platonic Forms existed in an absolute sense. Such values, as they applied to humanity, were rather to be sought in moderation between unacceptable extremes in specific situations: Aristotle’s doctrine of the “golden mean”.

Until this point in human history, ethics and politics were inseparable; the individual’s good and the community’s good had to be pursued together; there was no such thing as “personal ethics within an unethical state”, nor “an ethical state comprised of unethical citizens”. The sins of Œdipus necessitated not only his blinding but his exile, and Socrates’ challenge to the harmony of Athens was considered sufficient grounds to condemn him to death. Socrates himself acknowledged this principle, accepting his execution as a “cure” of his function as a kind of social “illness” - albeit one whose impact would ultimately strengthen the Athenian political culture.

In the Hellenistic era - the period following the conquests of Alexander the Great - ancient mankind lost its innocence. Elaborate philosophical systems dependent upon specific cultural deities were discredited when other cultures with different philosophies and different gods were seen to be doing just as well - and perhaps better. Materialism was the order of the

day, and the power of ethics to influence society was denied by the **Cynics** and **Skeptics**. If virtue had any place in human affairs, it was in one's personal conduct. **Epicureanism** held that virtue could be found in the happiness of the soul, and that such happiness was to be pursued not by mere hedonistic indulgence, but rather by disassociating oneself from the corruption of society. **Stoicism** also despaired of social ethics, but insisted that personal ethics were to be pursued by one's labors within the social fabric rather than apart from it.

The importance of Stoicism to the subsequent path of Western civilization can scarcely be overemphasized. Stoics, like Aristotle, sought validation of knowledge in sense-experience rather than through abstract logic or intuition. A wise man, said the Stoics, can distinguish reliable impressions (*kataleptika phantasia* = "grasping impressions") from ethereal ones. Humanity is integral with nature; virtue is to be found in reason-based endurance of the natural flux. Thus if evil comes to the good man, it is only temporary and not really evil, since in the greater sense it is natural. The Stoic thus accepts the fortunes and misfortunes of life calmly, seeking to avoid passionate loss of objectivity. The Stoics' ideal was a gradually-evolving "world society" (*cosmopolis*) transcending geographic and cultural divisions.

Stoicism was the primary ethical force in the Roman Republic and Empire, and it is not surprising to find its core principles adopted by early Christianity. Augustine's doctrine of the "two cities" reflected the Stoic notion of a virtuous soul co-existing with a flawed social system. By the medieval era, the "two cities" had been refined into Thomas Aquinas' "hierarchy of laws", with social and political "human law" placed firmly beneath [church-] revealed "divine law" and Stoic-derived "natural law". The contradictions and corruptions of such a climate spawned Machiavelli.

Niccolo Machiavelli (after whom the Devil began to be called "Old Nick") sought to prescribe wise conduct (*virtu*) for Italian princes faced with unavoidable problems (*necessita*) brought about by factors beyond their control (*fortuna*). Contrary to his church-propagandized image, Machiavelli was constantly and intensely concerned with the establishment of the ethical society, and his manipulative techniques were justified in his eyes by the "best political results under the circumstances" that he expected as the eventual outcome. **Precisely** quoted, the famous passage from Chapter #18 of *The Prince* reads:

In the actions of all men, and especially of princes who are not subject to a court of appeal, we must always look to the end.

While Machiavelli advocated the tacit manipulation of society for deliberate [and ultimately virtuous] ends, early Protestant theorists such as Martin Luther and John Calvin regarded ethics as being beyond the rational reach of mankind. The basis for ethical behavior, they said, is that a righteous man will automatically incline towards such behavior, not because it is logically or empirically justified in itself. Salvation (=attainment of righteousness) is attainable only through the complete surrender of oneself to Christ. This constituted a rejection of medieval scholasticism, and of the “logical ethics” arguments of Aristotle (whom Luther called “this damned, conceited, rascally heathen”) and Aquinas. The impact of the Protestant Reformation was to remove the rational basis and responsibility for either personal or social ethics, replacing these with the notion of ethics as a suprarational article of religious faith - to be selectively invoked by spokesmen for that religion.

With the social-contract theorists of the 17th- and 18th-century “Enlightenment” came a renaissance of reason - including as the negotiated basis for ethics. Thomas Hobbes, after Glaucon, denied the religious tenet of a “supreme good”, seeing in its place only material self-interest and gratification. Hobbes’ prescribed social contract was thus a negative one, establishing an atmosphere of truce between citizens who would otherwise savage one another mercilessly. Such a contemptuous view of humanity evolved forward into many “lower” ideologies of contemporary society, most conspicuously communism. “Hobbes,” Karl Marx is said to have muttered, “is the father of us all.” It should be pointed out, however, that Hobbes’ reputation for harshness came not from personal preference, but rather from a coldly practical analysis of what makes human beings behave unpleasantly towards one another. Previously “evil” had been excused as a theological force, or as the result of “original sin”, i.e. something for which rational individuals could not be held exclusively responsible. Hobbes denied such excuses.

In contrast to Hobbes, John Locke suggested that social-contract nations could exist on a **positively cooperative** basis of mutual interest. It is important to note that Locke’s prescription was based not on idealistic abstractions (such as ethics), but rather on attainable material objectives: “life, liberty, and estate”. Like Hobbes, he sought to design a society

reflecting “basic man” rather than one espousing unattainable ideals and expectations. Locke’s positively-cooperative assumptions and prescription for limited government based upon majority rule formed the philosophical basis for the American Declaration of Independence and Constitution, to include the latter’s Bill of Rights [against the government]. Locke recommended a “reasonable Christianity” - a faith which, while satisfying personal religious desires, would play only a symbolic and ceremonial role in political decision-making.

The history of social-contract ethics does not cease with John Locke, but his ideas, as immortalized in the aforementioned documents, ordained the ethical atmosphere of United States political culture, in which the Temple of Set is principally based, to the present day. This atmosphere may be summarized in five general maxims:

- (1) Government based on law is a positive institution, not something to be eliminated in an ideal society.
- (2) Good government is a construct of the people and is responsible to them (social contract theory), not to a higher religion, destiny, or ideology.
- (3) The will of the people is best ascertained through the opinion of the majority, which thus determines “political truth”. [It is precisely because there is no authority superior to such majority opinion that Locke placed certain “inalienable rights” of all humanity beyond the reach of government.]
- (4) As society is based upon cooperative self-interest, so the attractions of such self-interest - for example, private property - must be preserved and enhanced as beneficial and indeed vital features of that society.
- (5) There is an intrinsic dignity in the individual human life which must be accepted and respected as an article of faith.

To the Lockean frame of mind, these values are, in the words of the Declaration of Independence, “held to be self-evident”; they are beyond debate, beyond compromise. Nevertheless many other cultures do not accept them in whole or part - and **do not necessarily see this as a deficiency** in their social structures.

As the United States aged sufficiently to develop a sense of and regard for its own history, “pure” Lockean theory became leavened with a measure

of ethical **conservatism**: an acceptance of certain things as “good” simply because they have continued to be tolerated over an extended period of time.

Conservatism was elevated to a deliberate ethical philosophy by David Hume, who defined the morally good as what one **ought** to do according to prevailing passionate custom. Hume denied that the good could be ascertained by dispassionate reasoning. Reason, he said, is useful only to discover the most practical or sensible approaches to problems. Hence virtue and vice are products of **sentiment**. Virtue is not approved because it is “intrinsically virtue”; it is considered to be virtue because it meets with passionate approval.

The point of this brief tour through certain key concepts in the evolution of ethics is simply to show clearly what all too many people perceive only dimly and imprecisely - how the United States has developed its “official ethics”. If this background is **not** understood, Setians cannot clearly understand why certain ethical norms are expected in this country - or understand why some foreign cultures “mysteriously/unreasonably” reject those norms ... often on what **they** consider to be ethical grounds!

The science of ethics is not peripheral or incidental to the Temple of Set; it is **central** to it. Whether people hold a certain opinion or behave in a certain way is critically influenced by whether or not they believe themselves **justified** in so doing. Once “rightness” or “wrongness” is established, specific LBM workings will be interpreted accordingly. In order to be effective, a magician must first **recognize** and **consciously appreciate** the ethical components of his designs that are particular to their cultural point of origin.

Earlier in this chapter it was demonstrated that Western civilization’s efforts to apprehend “truth” - and to answer the integral question of whether “truth” and “the good” are inseparable - have been arduous and frustrating. The United States emerged at a moment in history - the Enlightenment - when reason reigned supreme, and so the values of the Enlightenment’s most optimistic and practical political philosopher, John Locke, were incorporated into our Constitution.

Lockean values have served us reasonably well these past two centuries, but what of those countries who have “worshipped strange gods”? What do they know of “the good”, and in what respect - if any - do they hold “the truth”?

The principal social contract theorists - Hobbes, Locke, and Rousseau - viewed the state as a **man-made** construct, justifiable only as it might serve the interests of its citizens. The first of the two great challenges to this preeminence of the individual came from Georg W.F. Hegel, who insisted that **the state is prior to man**.

Hegel conceived of the universe as the manifestation of God's mind seeking complete self-realization through a process called **dialectic idealism**. As applied to our particular planet, it is the notion that the history of the world consists of part of the spirit of God, manifesting itself through the collective spirits of mankind, moving onwards through logic (the dialectic) towards completion. An existing idea (thesis) is criticized and partially refuted by its opposite (antithesis), resulting in a more perfect product (synthesis). Hegel felt the **organic state** to be the manifestation or reflection of the dialectic of God's mind in the world. Accordingly it might well proceed in ways and towards goals which are not necessarily the sum total of the ways and goals of the individual human minds within it.

The task of national leaders, according to Hegel, is thus to apprehend the "spirit of the state" (*Volksgeist*) and to make their decisions in support of its furtherment rather than for the citizens who may chance to populate it at a given point in time. The Enlightenment values of individualism and rights against a government were considered by Hegel to **limit** freedom: Since they reduce the scope and power of the whole, they serve to restrict possibility.

Hegel plus a heavy dose of 19th-century Wagnerian **Romanticism** pointed the way to the state-cults of National Socialist Germany and Fascist Italy. Germany in particular sought to redirect the sense of life-consciousness from the individual human being to the state. Most Germans were able to achieve this only in a mundane sense - in a kind of ecstatic selflessness created and sustained by propaganda. But the "monk-knights" of the pre-war *SS* could disdain, even willingly embrace the death of the individual human body according to the doctrine that disciplined personal consciousness could be transferred to a larger life-form - that of the Hegelian state - and that individual sacrifice towards the strengthening of that life-form would actually contribute towards one's greater immortality. In a very real way incomprehensible to the mundane mind, therefore, all of the individual-death references in the *SS* - such as the *Totenkopf* insignia and ritual pledges of "faithfulness unto death" - were in fact arrogant affirmations of immortality. To Dr. Rauschning Hitler remarked:

To the Christian doctrine of the infinite significance of the individual human soul and of personal responsibility, I oppose with icy clarity the saving doctrine of the nothingness and insignificance of the individual human being, and of his continued existence in the visible immortality of the nation. The dogma of vicarious suffering and death through a divine savior gives place to that of the representative living and acting of the new Leader-legislator, which liberates the mass of the faithful from the burden of free will.

Both National Socialism and Fascism are now ghosts of history, but the principle which underlay their phenomenal power and impact - the organic state as prior to its citizens - remains very much a force in the contemporary international environment.

In the United States, social and political truth is arrived at via the methods specified in the Constitution, all of which are based on some combination of direct or representative voting. Our national perception of truth is thus democratic - an approach which John Locke would consider eminently reasonable, but one which would affront Plato and Hegel. To them, truth was/is an **absolute principle** - not something to be determined by whim, much less by the masses. Plato held that truth could be attained through the dialectic of human philosophical enquiry; Hegel insisted that only God could consciously employ such a dialectic, and that the most humanity could hope for was to sense its reflection through the dynamics of the state.

What is it we see when we look at the many “democracies” and “republics” of the world and perceive them to be behaving not as vehicles for the benefit of their individual citizens, but rather as cultural amoebæ of ethnocentric, even xenophobic passion which contemptuously sweep aside appeals to reason? A few are relics of ancient theocratic systems, but most have shed this worn-out skin only to regenerate it under the guise of the *Volksgeist*.

One may indeed communicate with the citizens of such cultures as individuals, but to influence the culture as a whole one may not appeal just to the citizens’ individual desires. Rather one must speak to the interest of whatever it is that they perceive their “national spirit” to be. To seek to “Westernize” it - to alter citizens’ conception of the state into a social-contract model - is to attack not a set of rational opinions, but an **article of faith** which is perceived to be the very fountain of truth and ethics.

The second great challenge to social-contract individualism came, of course, from Karl Marx. Marx was strongly influenced by Hegel, but

believed that Hegel had made a fundamental mistake in using **nations** as the basis for his dialectic and in relating it to a divine manifestation or purpose. Marx considered the dialectic to be a function of economic struggle between social classes, and he denied the existence of any supernatural intelligence, calling all religion “the opiate of the people”.⁵³

Marxism, sometimes called **dialectic materialism** to distinguish it from the dialectic idealism of Hegel, is a theory of socialism that identifies class struggle as the fundamental force in history. Increasing concentration of industrial control in the capitalist class and the consequent intensification of class antagonisms and of misery among the workers will lead to a revolutionary seizure of power by the proletariat and the subsequent establishment of a classless, utopian society.

Marx, like Hegel, premised his ideas on a **necessary, inevitable process of history**. Thus communism would eventually come to pass, no matter what capitalism tries to do to stop it. The other side of this coin is that there is nothing Marxists can do to speed it up; their society must first evolve to the “last stages” of decadent capitalism. This didn’t suit V.I. Lenin, who wanted to accelerate social evolution a bit. His prescription for doing so was the so-called “dictatorship of the proletariat”, under which a communist elite would force-march the masses towards their eventual paradise. The state *apparatus* would then “wither away”.

As in the case of Hegelian state-preeminence, communism cannot simply be challenged or refuted by appeals to individual self-interest. To a serious Marxist, history is again moved by far greater forces than the wills of individuals who may chance to inhabit it at a given point in time. Marxist states view the advanced capitalist cultures as social bombs collectively approaching critical mass; their desire is accordingly to avoid being caught up in the desperate external adventurism, including apocalyptic warfare, which they expect deteriorating capitalist nations to employ in an effort to stave off their inevitable communist revolutions.

Communism [to use the label by which modern Marxism is generally known] incorporates two attitudes towards the truth. The “greater truth” - the materialist dialectic - is considered to be absolute, and adherence to it is once again supra-rational: an **article of faith**. Why an article of faith? Because the people, if given the sole power to determine the government, might revolt against it again - particularly if it is not [as per Locke] designed to facilitate their pursuit of personal interests. The option of

⁵³ See Introduction #1, Note #1.

further revolution must therefore be removed - by representing the Communist Party as the “priesthood” of a “god” higher than that of the people themselves. In service to this “god”, lesser ethical issues are unimportant - and indeed heretical if they confuse or inhibit the greater truth.

When capitalists seek to “reason” with communists, they fail to realize that they are regarded as ignorant, corrupt, or deluded **by their very inability to see and accept the “great truth”**. A sincere communist does not reason with such an opponent any more than with a child; he seeks rather to placate, deceive, or otherwise control him.

To communicate with a communist theoretician is thus a difficult task. One must first establish basic rapport by displaying an understanding of, if not an agreement with Marxist theory. Immediate goals of mutual interest may then be pursued jointly insofar as they do not intrude into ideological realms where the communist’s position must necessarily rigidify.

A curious and paradoxical picture emerges from this examination of communist vs. capitalist ethics. In the West we are accustomed to regard the United States as a “religious” society, and to condemn communism for its “godlessness”. In communist countries theorists disdain Western adherence to religion and take pride in communism’s “state atheism”. But is this picture borne out in practice?

Locke advocated a national structure in which supreme wisdom lay in the will of the citizenry and in which organized religion played only a symbolic and ceremonial role: in his words a “reasonable Christianity”. Our governments have since approached our national and international problems under the presumption that **the free will of the human beings directly involved will order the course of events**. This is vintage Enlightenment-thinking, and to date the United States has seen no reason to subordinate it to any “higher authority”. In terms of its political decision-making processes, the United States behaves **atheistically**.

On the other hand, communist leaders do **not** consider themselves able to control or influence the passage of events as free agents. They may make minor adjustments here and there, but the basic course of the future is above and beyond their control, locked in place according to Marx’ principles of historic determinism. Like the ancient Mesopotamians, they perceive themselves as the incidental tools of a “god” - whose name just happens to be Dialectic Materialism instead of Baal or Marduk. In terms of its political decision-making processes, communism behaves **theistically**.

Where ethics are concerned, therefore, capitalism holds itself fully responsible for its own, while communism considers any and all “minor” ethical abuses automatically justified if in service of its “god”. This is a very crucial point - and it explains why the United States goes through such persistent agonies of self-criticism while communist countries such as China and the late Soviet Union shrug off far more horrendous excesses.

[At the conclusion of the 20th Century CE, the Soviet Union dissolved into constituent quasi-capitalist states. Communism as a political and economic phenomenon has revealed its fragility. It will be interesting to see what happens to communism as a “religion”.]

The Black Magician contemplating a particular LBM working must therefore determine not only whether that working will be ethical in his eyes, but also ethical according to the cultural mind-sets of all other parties to the working: participants, objects, catalysts, witnesses. To label a working “good” or “evil” by some knee-jerk, propagandistic formula is entirely inadequate. [Formula “good/evil” values are merely appropriate for the profane masses, who can’t - and don’t want to - understand anything more precise.]

There is thus no easy answer to the question of whether a given magical act is “good” or “evil”. In itself it is ethically neutral. As Machiavelli so clearly observed, it is the **result it produces** which will be judged - and then it is up to the magician to determine what judgments - by which judges - will be important. Successfully conducted, such an assessment will not only reinforce the success of a given working; it will also ensure that the magician correctly anticipates the **actual** consequences of its immediate results.

This chapter was intended to achieve two goals: First, to alert you to the fact that everyone in the world is practicing LBM on everyone else, usually unconsciously and usually extremely unskillfully. Second, to advise you that, as you become sensitive to its use on you - and skilled in your own use of it on others - you can accomplish a great deal.

You will now have to go out and **study** the aforementioned subjects, **practice** them, and become **fluent** in them before they will be of any real use to you. Just reading this chapter and assuming that you “get the message” is **not** sufficient.

It is perhaps appropriate to conclude with a brief but necessary warning: As an association of Adepts in LBM, the Temple of Set could not function cooperatively if its Initiates practiced this particular Art on one

another, no matter with what good intentions. You are trusting the Temple and its sages to **enhance and Recognize your self-initiation** - not to mislead or exploit you for lesser/ulterior purposes. You must reciprocate in turn. So remember this point and remember it well:

Do not - ever - attempt to control another Setian through LBM.

Because he trusts you not to, his usual guards will be down, and you may think him easy to influence in this way. Nevertheless it is just a question of time before either your “victim” or another Setian realizes what is happening, whereupon you will find yourself facing probable expulsion.

In all contacts and communications within the Temple, be straightforward, direct, and open. In profane society you might be pounced upon as a “mark” or “sucker” for such behavior, but within the Temple of Set you will find yourself trusted and respected as a fellow Initiate and magician.

And were you thinking of a kangaroo eating an orange in Denmark?

Chapter 6: Greater Black Magic

You have already been exposed to two sharp distinctions between the Temple of Set's principles and those of other religions, philosophies, and occult doctrines. The **first** is that, while we do not consider logical positivism as being sufficient to explain the universe, we **do** consider it a necessary foundation upon which to build such an explanation. Sound metaphysics must be in keeping with what is known about related subjects in physics, else the metaphysics are simply articles of faith. "Faith" is how one excuses a belief he cannot justify through any rational or logical criteria.

To become an Adept in the Temple of Set, therefore, it is not enough to feel blind trust in and enthusiasm for its doctrines. The Initiate must know how those doctrines came to be realized as being most probably true. He must understand the reasoning behind each proposition. Initiation implies not just knowing **how** but also knowing **why**.

The **second** distinctive characteristic of the Temple of Set is its utilitarian approach to WM and LBM. The former, embracing all conventional religions and occultisms, is assessed simply as fraud and/or self-delusion. The Temple of Set has no self-appointed mission to cure the mass of humanity of fraud or delusion, so we ignore White Magicians as courteously as possible.

In the previous chapter's discussion of LBM, you have seen that many social and scientific techniques used casually, ignorantly, or inexpertly by the rest of society are utilized by the Black Magician to realize his immediate goals in the OU. (#6I) You have further seen that mastery of LBM does not come quickly or easily, and that it is by no means a substitute for cooperation with society's accepted rules of competition, survival, and prosperity. It is a specialized technique for use in situations which appear to be ideally suited to it, and it is generally used as an enhancement to more ordinary techniques already in play.

All this is probably not what you expected when you entered the Temple of Set. You anticipated a secret society, comfortably law-abiding but deliciously "sinister" in its pageantry - something both more novel and more exotic than Rosicrucians, Masons, Wiccans, and the like. You have now seen the Temple expose and explain the fabric of human interactions. It has done this not to amuse you, but to tear the blindfold from your eyes:

to lead you out of the cave wherein you were chained. After you finish blinking at the light, you face the question of how best to use your new clarity of vision.

Many of those who joined our predecessor institution, the Church of Satan, were somewhat confused by the *Satanic Bible's* approach to magic. First, in the "Book of Satan", it scorned all belief systems and reduced all gods and demons to simple fantasies and psychological crutches. But then, in the subsequent Books of "Lucifer", "Belial", and "Leviathan", it promised satisfaction in return for appealing to various demons through ritual. The official apology for this seeming inconsistency was that rituals are mere psychodrama: play-acting for emotional gratification. But the reality was that the rituals were performed with complete seriousness throughout all the Grottos of the Church, and that they in fact yielded the results they promised, at least to some degree.

The Satanic Priesthood gradually concluded that, although the mythological imagery of such ritual might be *prima facie* inaccurate and inconsistent, the particular type of mental and willful concentration achieved during ritual did in fact exert an effect upon both the celebrant and the OU. To the celebrant it seemed that, as his concentration and projection of will increased, the normal barriers of space and time began to recede. The celebrant's SU appeared to force its way into the OU in a limited, focused fashion.

What this meant for the fledgling Satanist was an experience of the "blurring of reality". It was often disturbing and distressing, just as the experience of hallucination or schizophrenia can be disturbing and distressing. (#19G) A ritual working differed from psychosis, however, in that the magician's own mental coherence - his sense of identity and ability to organize his thought - remained unimpaired. He knew precisely what was happening: where each universe began and the other one ended, what he wished to do, and how to increase, decrease, or halt the experience.

As the Satanist became increasingly familiar with the sensations of ritual magic, his fear of it would disappear and he would become proficient at creating precisely the blend of universes desired. The need for OU props (a physical ritual chamber) to create a suitably dramatic atmosphere lessened, as did the need for texts, incantations, and scripts. Ultimately a stage would be reached where the experience and exercise of ritual became a completely automatic one for the magician, who could now blend his SU with the objective one and accomplish changes in it as delicately as a skilled

surgeon might wield a scalpel.

An individual's SU, to be sure, is extremely fluid. It may closely resemble the OU, or it may become bizarre and fantastic. Many clinical schizophreniacs are simply those who have lost the ability to distinguish the SU from the OU, and who in some cases are at the mercy of their SU mental imagery. (19X)

Clinical schizophrenia is usually involuntary - the result of a physically diseased or injured brain, or of extraordinary psychological stress. A danger of ritual magic is that the experience may become so intoxicating that the underlying sense of perspective upon and balance between the two universes may be neglected or abandoned, resulting in an uncontrolled blending process. The magician is still in control of his will, but he is unable to accurately distinguish the elements of the OU from those of his SU. He makes mistakes, which appear in his SU as inexplicable abortions of his previously effective desires and creations. Ultimately he may lose all control of his consciousness, becoming a paranoiac and/or a megalomaniac.

The old myth that you will endanger your soul if you dare to experiment with Black Magic thus has more than a grain of truth in it. Not because some fiend in red underwear is going to drag you down to Dante's Inferno in punishment for your blasphemy, but rather because **you are now exercising your mind in the deliberate conception and construction of its own external frames of reference**. If you do this with prudence, intelligence, and sensitivity, the result will be a more excellent state of being (= initiation). If you do it impulsively or carelessly, the result could be disastrous.

The Temple of Set thus repeats the warning in its introductory literature: **Black Magic is dangerous**. LBM is dangerous because it can tempt the individual to unethical abuse of the technique (#6R, #6S), while GBM is dangerous because its practice makes possible the destruction of the perspectives of the rational consciousness. (#7C)

You are thus admonished to be **extremely careful** when working with either technique. You should seek out and study the relevant texts from the Reading List thoroughly, experiment cautiously and judiciously, and by all means seek - **and heed** - the advice of the Priesthood in matters of doubt. Each Priest and Priestess has accepted the responsibility to advise Setians and Adepts of the Temple concerning the increase and use of their magical powers, but each Priest and Priestess also has the power to expel a Setian or Adept from the Temple if LBM/GBM is being used irresponsibly.

It is now appropriate to explore the phenomenon of GBM itself. What is it, how does it work, and how may the Setian begin to experience it?

Greater Black Magic (GBM) is the causing of change to occur in the SU in accordance with the will. This change in the SU may cause a similar and harmonious change in the OU.

Examine this definition. A deliberate effort is made to alter one's subjective frame of reference, so that a thing which used to be conceptualized one way is now conceptualized in another. A distasteful situation may be adjusted to produce a favorable outcome; a live enemy may be adjusted to be thwarted or nonexistent; a desire of any sort may be realized.

Magical manuals from the medieval grimoires to the *Satanic Bible* have discussed the use of imagery as an aid to this process. Perhaps the most stereotypical example of this is the sticking of pins into a wax effigy to cause harm. In Walt Disney's *Dumbo* the little elephant was given a feather to hold with his trunk. He was told that it was a magic feather which would enable him to fly - and he did so by flapping his ears. When he eventually lost the feather, he started to fall, until he was told that the feather was really nothing more than an ordinary feather. As soon as he realized that **he** was the source of the "magic", he flapped his ears again and regained altitude.

Photographs, wax images, talismans, music, fires, swords, statues, and indeed entire ritual chambers have no more **intrinsic** magic in them than Dumbo's feather. Their effectiveness in magic, again like Dumbo's feather, comes from their **significance to the magician**. If he grants them certain powers in his SU - if he credits them with atmospheres, auras, curses, or blessings - they will assuredly have them. They will possess these qualities absolutely in the SU.

Once this occurs, the phenomenon of the ML between the SU and OU will transfer a portion of the quality to the items' objective mass. The potency and endurance of the transfer depends upon the skill and willpower of the consecrating magician, the scope of the working, the amount of distortion in the OU attempted, and a wide variety of physical and environmental factors which may range from sunspot activity to a sore toe which intrudes upon the magician's concentration. Perception and activation of the imbued qualities by another magician will similarly depend upon the skill and willpower which he brings to bear upon such objects.

The implications of this principle are fascinating. Among other things it explains why sophisticated magical workings based on a variety of different gods or pantheons have worked. It makes **no** difference whether the gods be socially generated (like those of ancient Greece) or personally created (like those of H.P. Lovecraft). It makes **no** difference whether the Enochian Keys be phrased in honor of YHVH (as in John Dee's diaries), in honor of Satan (as in the *Satanic Bible*), or in honor of Set (as in the *Word of Set*). Accusations of heresy, blasphemy, and/or inauthenticity - whether historically justified or not - are simply barking up the wrong tree from a magical standpoint.

Another implication of the operational principle of GBM is that there is a large amount of it "loose" in the OU by individuals who are generating it without calling it by that name and without even realizing what they are doing. Every time we have an "objective impression" of something possessing a quality which its physical characteristics do not substantiate, we are sampling the results of a GBM operation on the OU. [#4J(1)(2), #6O]

To take a few common examples: Snakes and rats are usually thought to be sneaky and evil, birds and cats beautiful; smog and sludge unnatural, trees and flowers natural. Many SUs agree upon and reinforce such interpretations, and in the OU it becomes increasingly difficult to identify the phenomenon in question without the subjectively-imposed "overlay". [Such overlays may also be called "biases", "prejudices", or "points of perspective".]

We are thus the victims of a world-wide GBM epidemic which has manifest itself as political ideologies, artistic æsthetics, advertising, social morality, etc. We cannot honestly say that we "live" in the OU, but rather in a crazy-quilt of SU overlays on the OU. The first thing the magician must do is realize this; the second thing he must do is attempt to see and understand the actual OU through all the layers. The third thing he must do is attempt to change parts of the OU carefully and precisely through his own magical workings, both LBM and GBM.

The "unconscious" GBM of profane society works because of sheer mass, as a herd of buffalo will break through a fence that would easily stop any one of them. At the same time this profane effort is chaotic, unreliable, and ultimately random in its consequences.

Attempts to control such massive social forces have been made by many political and religious leaders throughout history. All have failed in

whole or in part, even when the illusion of control could be created. (#14A, E, F, J, K, L, V; #16I) The individual Black Magician cannot change the OU through raw force; his is only a single, isolate will. He **does** possess, however, an understanding of how GBM works and the consequent ability to narrow his use of it to a precise, directed focus. It is this focus that enables his workings to succeed.

If you have never undertaken GBM Workings before, some of the preconditions for them may strike you as unnecessary, even adolescent. Be patient, and you will come to see why they are not.

You may think that you possess great powers of imagination, particularly if you have some skill at art, music, writing, or some similar form of creative expression. Consider, however, that your soul - which communicates with the OU through your brain - constantly receives reinforcement of OU reality through your five physical senses. This reinforcement tends to act as a kind of “shock absorber” to your mind, cushioning and compensating for all ideas that do not correspond to OU parameters.

What you will be doing in a formal GBM working is to change the signals which are received by your five senses, bringing them into synchronization with the concept on which you intend to focus. Thus you prepare for a working by constructing an artificial environment in the OU most closely attuned to it: a **ritual chamber**.

There is no “official” design, nor required contents for a Setian ritual chamber. Our Reading List exemplifies how widely our interests vary, and a working emphasizing any one Category of that List [or any other concept] would require appropriate accoutrements.

Thus a “classic Black Mass” in the most delicious tradition of Gothic horror novels might recreate the atmosphere of a gloomy, medieval crypt. A ritual utilizing spacial/dimensional concepts might make use of odd, Expressionistic angles, optical illusions, mirrored or irregular lighting effects, and atonal or unharmonious sound effects. Workings concerned with space may take place under the starry sky in a desert, where the absence of reflected light from cities reveals the cosmos in all its glory ... or in planetariums, observatories, or astrophysics laboratories.

The more care you take to find or create the proper environment, the more potent the working itself will be. This is not just because a more elaborate ritual chamber is more exciting and evocative, but also because the very act of preparing it and anticipating the working contributes to the

momentum of the working proper.

The “ritual chamber” is not merely the room or open area in which you operate. The concept extends to everything apart from your self - including your physical body. You must be in good health, or sufficiently in control of your mental state of being not to allow physical maladies to intrude upon your concentration during the working. You must be awake and alert. You must be visibly [to others, if it is a group working] and mindfully [to yourself] clothed and/or costumed as appropriate. Your goal is to exclude all sensations which clash with the focus of the working, and to reinforce all sensations which enhance that focus.

Address all five of the physical senses: sight, hearing, smell, touch, and taste. At the very least, take steps to ensure that no distracting sensation intrudes. As you become increasingly familiar with GBM, you will become more expert at creating environments to facilitate it. Do not expect to get everything exactly right the first time. And, of course, there may be circumstances rather beyond your complete control, such as mechanical background noise in urban areas - or crickets in rural ones!

You have prepared yourself and your ritual chamber. It is the appropriate time of day or night [or you have blocked out all sensory inputs dictating the time], and your invited assistants and/or fellow magicians are present. You are ready to commence the working itself.

You may use a full script or an outline, or you may proceed extemporaneously. Each has advantages: the script for formality and a sense of historical accuracy, extemporaneous speech for its sincerity and spontaneity, and an outline for a blending of both. Make your decision not on some assumption of what you “ought” to do, but rather on the basis of what **feels right** to you. You might use the text of a 4,000-year-old Egyptian incantation - but you may wish to change two words in it. Do so! Use a pre-prepared selection of gods and/or dæmons, or create some new ones yourself. Neither type is “inauthentic”. **Gods exist as they are evoked to meaningful existence by the individual *psyche*.** (#6I, #6K, #9K)

Every thought, statement, and action during the working should be directed towards its object. If your preparations have been thorough, you will find that you can attain far greater concentration - and maintain it for a longer span of [objective or subjective] time - than you suspect. Following the ritual you should not be surprised to feel correspondingly exhausted and drained of energy.

It is not uncommon for a magician to find himself carried away by a ritual he is doing. The experience is so impressive, so wonderful, so overwhelming that he becomes transfixed by it both during and following the working. There is a very simple rule of thumb which should be applied in situations such as this, and it is: **Bear in mind that the ritual itself is/was a personal, SU experience.** If you wish to impress other magicians with it, you must translate that experience into a form that is comprehensible and meaningful to **them**. If you succeed, they will share your interest and enthusiasm, at least to a degree. If they are not interested or enthusiastic, do not condemn them for it. Either you have not explained it carefully enough to do justice to it, or it simply isn't as relevant to **their** SUs as it is to **yours**. If you become antagonistic or resentful, you will accomplish nothing save to lessen your stature in their eyes.

As discussed in Chapter #5, human beings are accustomed to projecting particular pictures of themselves into others' SUs. This is a common LBM phenomenon. In GBM the magician does not wish to present an artificial image at all, but rather to unveil his innermost self. He is thus highly vulnerable and highly sensitive to external influences.

Usually - particularly in the case of novice magicians - GBM workings are best performed alone. If anyone else is present, it should only be someone who is so trusted by and attuned to the magician that no self-consciousness weakens the working. The more individuals present, the greater the risk of the working deteriorating into a "living theatre" show, with each participant presenting an artificial image to the others.

Under no circumstances should you permit anyone to be present at a GBM working as an "observer", "student", "interested friend", or even "potential Setian". In a working you necessarily behave in an uninhibited fashion, which will be extremely disconcerting to someone who is still wearing his character armor. No matter how good his intentions may have been, he will still react by defensive, condescending denigration of the working. He is **compelled** to do this in order to protect and reinforce his insecure, confused self-image. The inevitable patronizing comments will be annoying to you, awkward for him, and certainly unhelpful to any profane friendship or rapport between you.

If an acquaintance wants to find out what Black Magic is like, invite him to apply to the Temple of Set just as you did. If he isn't that interested, he probably doesn't have the self-discipline and strength of will necessary for success in Black Magic. He will be much happier in some variation of a

WM environment, wherein pageants and shows proliferate.

Other Setians of the same or less-advanced degrees than yourself should be present only as participants - never as bystanders or observers. Only Initiates of the Priesthood may be present in a non-participant capacity. They have a Recognized motive to enhance and encourage the success of the working, not to intrude upon or otherwise preempt it.

You undertake a GBM working because you want to **understand** something or because you want to **change** something. The former type may be referred to as an **illustrative** working, while the latter is often called an **operative** working. Each takes effect by expanding and/or altering your SU, which then exerts a corresponding and proportionate influence upon the OU - and other SUs - via the ML phenomenon.

A “law” in science is “a statement of exclusive cause and effect”. By this exacting standard the ML is not a scientific law; nor is it consistent, reliable, or duplicatable. This is because it is **not** an influence or process involving **only** the manipulation of matter or energy in the OU, though a GBM working may include such manipulation. But the essence of GBM is its effect upon the SU(s) of the magician and/or others, which are **not** governed or limited by the laws of the OU. And such SUs are inescapably the “lenses” or “windows” through which the OU is perceived, assigned significance, and interpreted. That is how and why operative GBM - and the ML - works.

Do **not** underestimate the subtlety and complexity of this phenomenon. To become adept in GBM requires comprehensive reorientation of your attitude towards your sensory inputs and outputs, and the way in which you realize, signify, and process information between input and output. It is essential that you exist, so to speak, at a far higher and more precise level of consciousness than the profane individual experiencing the same flow of information. This generates **great** stress, which even among experienced magicians can be sustained for only brief concentrations of time and effort. Start simply, and pursue more complex GBM as you gain experience in and a feel for it.

You should never insist upon a complete alignment of related phenomena in the OU and other SUs as a result of a GBM working. Such would call for a far greater convergence of energy over a far greater period of OU time than a single mind can project. When you seek to cause change, therefore, look for fulcrums which need only be nudged slightly to set a desired chain-reaction in motion. Consider the most opportune times and

locations for change. And do enough preliminary research to ascertain that the picture you have of the preexisting situation is a reasonably accurate one - else you may unknowingly change it for the worse.

Ideally the magician should never use GBM when LBM will suffice, nor should he use LBM when intelligent, conventional actions will suffice. Much of the effectiveness of magic is due to its exclusiveness, its esoteric glamor. To overuse it, or to use it for vulgar purposes, is to cheapen it. One does not use fine china to serve hot dogs for lunch. Keep magic something special in your life; consider it a sacrament and a testament to the eternal majesty of your soul. Then you will find that it will dignify and sanctify your being, and will raise you above profane humanity. To echo Pythagoras: "Thou shalt be an immortal god, divine, no longer mortal."

There is no standard sequence for a GBM working. Each is tailored to its object and to the magician undertaking it. You will find many texts, instructions, and sample scenarios in Temple of Set resources such as the *Jeweled Tablets*, the *Scroll of Set* (including its back-issue collection), and the Temple Intranet. These are tools which others have used successfully, for the specific purposes indicated. You may use any such tool for its original purpose, or pick and choose parts of various tools, and/or construct entirely new tools of your own. The more you work with GBM, the more fluent you will become with these options.

The Temple of Set, in keeping with this philosophy, has no "official" GBM working rules. It is our position that "the text of another is an affront to the self". The following sequence is thus provided as an **example** of how a GBM working might be undertaken. You may adapt it as you desire, or you may create workings which are uniquely your own.

* * * * *

1. Prepare the Chamber

Choose a time and location suitable to your theme, considering privacy, comfort, and its psychological impact upon you. Decorate it as appropriate.

Black is the traditional color of Black Magic [stands to reason!], because of its mystery, solemnity, and capacity for dissolving sensory limits and barriers. Paint or drape a room in black and you will see that it **expands** rather than confines the space. Flat black is more effective at dissolving barriers [imparting the sensation that you are "floating in

space”], while gloss black creates a mirror-like effect that suggests an “angular matrix” about you.

Other evocative colors may be used, but avoid white, pastels, and “head shop” posters. Natural wood, earth, or stone is excellent; some of the most effective chambers are constructed from/in unused attics or cellars.

Lighting should be by candles, fires, electric candles, or colored light sources. Ultraviolet light may be used with great effectiveness because of the “sparkle” that it imparts to the atmosphere, the negative ions it generates (#22L), and the exotic visual effects it produces. Avoid using it in conjunction with pre-designed UV-sensitive pictures or posters, and conceal the light-source if at all possible. **Avoid looking directly into ultraviolet light tubes, especially for extended periods. Avoid also extensive or concentrated exposure to ozone gas, whether from UV or electrostatic-generation sources.** Use minimum necessary lighting - one or two candles rather than a dozen. You can see much better in semi-darkness than you think you can. [Rituals may also be conducted wholly or partially in complete darkness, which is one way of creating an “instant ritual chamber” in the midst of an otherwise unsuitable environment.]

If you use recorded music, take care that it is not so rigidly sequenced that you have to march the working in time to it. Otherwise the music, not you, is conducting the working. “Workings” designed around musical or visual effects are “pageants” and thus fall under the heading of LBM - designed to influence audiences or specific participants.

An altar may be constructed out of almost anything of convenient size. When it is serving as an altar, ensure that it is not used for any other purpose. Indeed this holds true for **all** ritual implements. A ceremonial dagger or knife will not be the worse for being used to carve a turkey at dinner, but in your SU you will never regard it in quite the same way if you suffer it to be used for mundane purposes.

Behind and above the altar should appear the Pentagram of Set in silver or red against a black field. Prismatic (fresnel) material is fine for the Pentagram, and other colors may also be used if meaningful to the magician. If any other emblem is used, as in a specialized or historical working, it should be displayed either beneath the Pentagram or in another location entirely.

Atop the altar should be [at minimum] a bell, a goblet or chalice (hereafter called the Grail), and a central flame source (which may range

from a large or ornate candle to a small oil or jellied-fuel brazier). The flame source should ideally produce a blue-black or blue flame; Sterno is ideal; an electronic-lightning source such as a Tesla coil or “Eye of the Storm” will also suffice. Any texts required for a ritual may be placed upon the altar, as may additional candles, sword, knife, dagger, staff, and/or wand. Add whatever else you desire, from talismans and statuettes to flowers and foliage.

The Church of Satan used to use a naked female as a “living altar” centerpiece, ostensibly to symbolize carnality and the living Earth. It was a nice idea in theory, but it proved difficult in practice. It is always awkward for one person to be nude while everyone else is clothed. An attractive “living altar” tends to distract participants’ concentration, while an ugly one can be repellent; and of course no two people see “beauty” and “ugliness” in the same way. A large, sturdily-built altar platform is necessary, and sex always complicates matters with questions concerning the appropriateness of male altars for female heterosexuals or male homosexuals, etc. By all means use a “living altar” if you wish to, but don’t feel he/she is essential or even desirable for a successful working.

No protective circles or pentacles on the floor [or anywhere else] are necessary, though you are welcome to add them for dramatic or symbolic purposes. Since the Black Magician is at One with the Powers of Darkness, he needs no “protection” from them. Nor, it may be said, are circles or pentacles the slightest deterrent to these Powers, save in the SU of a superstitious White Magician.

Children should **never** be allowed to attend any GBM working. They will not understand it, may be frightened by it, and may wrongly represent it to others. Pets may be present only if they can be depended upon to enhance, not to disrupt the atmosphere.

Under no circumstances is any life-form ever sacrificed or injured in a Black Magical working of the Temple of Set. Violation of this rule will result in the offender’s immediate expulsion and referral to law enforcement or animal protection authorities.

The purpose of this statement is to prohibit any intentional taking or injuring of life in such a working. Obviously this applies to the bigger, more visible, more tangible, more familiar humans and animals. But just as certainly it applies to **any other** life-form over which you have aware, discretionary control. If you crush some captured ants, or burn a living

plant, etc. in a ritual, then you are in violation of this principle.

It is the element of “aware, discretionary control” that is key here, because at issue is your respect for the phenomenon of life *per se*. Beyond the reach of your senses, you cannot reasonably exercise such control, and that is that. Probably every time you open and close your mouth while uttering incantations, you crush to death a great many microscopic residents of your teeth and gums. And you are certainly not expected to perform magic only in a laboratory “clean room”! Use common sense, compassion, and especial sensitivity, and you will fulfill the intent of this guideline.

2. Dress for Working

Dress however you wish, as long as it reflects the serious atmosphere of the working. The Temple of Set medallion appropriate to your degree should be worn. There are no color or design guidelines or restriction concerning magical clothing and costumes. If a robe or cowled robe is worn, however, it should be black. Colored trim or cords for black robes, if used, is traditionally keyed to the Temple’s initiatory degrees: I°=white, II°=red, III°=silver, IV°=blue, V°= purple, and VI°=gold.

3. Ring the Bell

The bell, which should have a deep, melodious tone rather than a sharp, tinkling one, is used to formalize the beginning and end of the working. It should be tolled nine times, either towards the altar or at the four points of the compass as the magician turns counterclockwise. The number 9 honors the Council of Nine of the Temple of Set. The magical significance of the number 9 is also discussed in my “Ceremony of the Nine Angles” and Anton LaVey’s “The Unknown Known” in #6L, as well as in Pythagorean lore (#12).

4. Light the Black Flame

The central flame source on the altar symbolizes the Black Flame of Set, which brought isolate self consciousness to higher life. It is the willful act of rekindling this Flame on the altar which opens a “Gate” of interconsciousness between the magician and the Powers of Darkness.

5. Invocation

In the name of Set, the Prince of Darkness, I enter into the Realm of Creation to work my will upon the Universe. O Majesty of Set, hear me, look upon me, and go with me upon this journey. Enfold me with the Powers of Darkness; let them become as One with me as I am become One with the Eternal Set, whose Seat is behind the Constellation of the Thigh. As I send forth my most exalted and sublime Self, arm it with the Pentagram of Set and with the sceptre of *Tcham* that it may defy all constraints, dismay all challengers, and cast down all that is moved to appear against it.

Let then my eyes become the Eyes of Set, my strength become the Strength of Set, my will become the Will of Set. As a Fire in the Darkness I am Become; as Air in the Sky I am Become; as Earth in Space I am Become; as Water in the Desert I am Become. I dwell in the Fane of the Flame of *Ba*. Time bows before my will, and I am Lord of Life, Death, and Life in Death. Hear then this Doom which I pronounce, and beware the *Ka* which now Comes Into Being through that Art which is mine to command.

6. Drink from the Grail

The Grail should contain any pleasing liquid, the more unusual and aromatic the better. The liquid need not be alcoholic and **must not** be blood. [The use of blood for ceremonial purposes would represent the destruction of a life-force. The magician respects blood in its proper vessel, the body, and does not degrade it.]

The liquid may be imbibed only by the celebrant, or it may be shared with others present. If it is to be shared, the liquid should appear initially on the altar in a suitably ornate flask, then be poured into individual goblets or chalices by the celebrant or an assistant during this phase of the working. It is not recommended that more than one participant share a single goblet. [The goblets need not match; each participant may wish to bring the one from his own ritual chamber.]

In the Church of Satan the Grail was called the “Chalice of Ecstasy”, and its contents symbolized the elixir of life.

In the Temple of Set it assumes an elder and more esoteric identity. The pre-Christian Grail is one of the most ancient and powerful symbols of the European Black Magic tradition (#14B, C, D, U). It symbolizes Truth in its purest and most sublime Form. The Grail is ever sought, never found by the profane, for they fear Truth even when they profess otherwise. Should they chance upon the Grail through innocence or accident, they dash it

from their lips in terror or, upon drinking from it, come hideously to grief for their rashness. Only the Initiate of the Left-Hand Path may dare to drink from the Grail with impunity, and only he shall see it brought forth before him whenever he desires. Woe to him who drinks from the Grail with deceit and falsehood in his heart; it shall consume him utterly.

“The Knights of the Grail live from a stone of purest kind.
If you do not know it,
It shall here be named to you.
It is called *lapsit exillis*.”

- Wolfram von Eschenbach, *Parsival*

“Hic *lapis exilis* extat precio quoque vilis
Spernitur a stultis, amatur plus ab edoctis.”
[This insignificant stone is indeed of trifling value.
It is despised by fools, the more cherished by the wise.]

- Arnold of Villanova, *Rosarium Philosophorum*

7. Summoning of the Elements

The magician now calls upon the living creatures and inert elements whom/which he wishes to observe or control. He may do this by using their conventional names, or by invoking symbols of them in isolation or combination (gods, dæmons, chemical or alchemical symbols, images, musical themes, or other media of description). He weaves around them the appropriate context of his SU, thus creating what he wishes to Come Into Being.

8. The Working

Upon construction of the working environment, the magician proceeds to enter it, observe what he desires to, and change what he wishes to. This is a precise, methodical, carefully conceived and executed action. It is “Astral projection” in the strictest sense. (#9G/H “Liber O”, #9K)

Briefly the technique is this: The magician constructs within his SU a “magical double” or *ka* (Goethe’s *Doppelgänger*). This is an idealized entity whose precise characteristics may vary from working to working. He then, by an act of will, transfers his soul or *ba* to the vehicle of this *ka* and then executes his will in the SU. This may be completely disassociated from the physical body of the magician, or it may be closely aligned with it. Physical

alteration of imagery in the ritual chamber may play a part, as may actions and expressions through the magician's material body.

At the conclusion of the working, the *ba* is redirected to the physical body and the *ka* is dispelled. The elements of the SU specifically summoned for the working are released into their normal contexts, there to influence their OU counterparts.

Vast amounts of advice concerning "Astral projection" and the construction and use of a magical double have been proffered. There is no one best technique which works for everyone. You will have to experiment, turning your mind and consciousness "in upon themselves" to explore, understand, and control their functions and parameters. Be careful and gentle with yourself. Do not hesitate to ask the Priesthood of Set for advice if in doubt.

9. Extinguish the Black Flame/Close the Gate

10. Ring the Bell [as in Step #3].

11. Utter the Traditional Closing Words: "So It Is Done!"

* * * * *

Medial Black Magic

Over the years we have become accustomed to the Temple of Set's two major divisions of Black Magic: Lesser (LBM) and Greater (GBM). By the former we generally refer to applied/scientific/manipulative magic; by the latter to introspective ceremonies of *nætic* solemnity.

It is easy to focus strongly and exclusively on either one or the other of these two categories, so much so that we miss that grey area wherein they blend. Let us call this **Medial Black Magic (MBM)**.

MBM involves the use of the ML in its simplest, most direct form in an operative context. Unlike LBM, in which the magician uses forces and features which are **of** the OU to accomplish his goal, MBM has similar goals but uses metaphysical means - the ML - to realize them. It is not as "pure" as true GBM (which has no purpose other than itself).

The beauty of MBM is its simplicity and directness. It requires only so much formality as you feel appropriate to what you wish to do. Grimoires, spellbooks, even the famous curse/lust/compassion rituals of the *Satanic*

Bible are needlessly overcomplicated and are just so much window-dressing for persons who need such “training wheels” to work up a proper mental/magical state of concentration.

Dark Shadows, that charming occult soap-opera of the 1960s, got it right. When Angelique the witch felt the need to curse, confound, or [rarely!] help someone, she would simply light a candle, or gaze into a fireplace, or stare at the Moon, and dictate her will. And so it would come to pass. Seances and Tarot readings worked, not because they were elaborate frauds or because the people participating in them were gullible fools, but because the participants approached them with simple open-mindedness.

However, and this is an important point, MBM is not just “making a wish” or “saying a prayer”, because these things involve no will, nor even sincerity. MBM requires your **will** that the result you desire actually occur.

Unlike LBM, there is no calculable cause-and-effect. If you are using proxemic magic (LBM), you can reliably count on keeping someone in a room, driving him out of it, altering his mood, etc. because of the physiological and psychological principles you are applying. As a stage magician (also LBM) you can trick or control people by things that may **seem** to be MBM but aren't.

When you resort to MBM, you enter that Twilight Zone between physics and metaphysics. The ML may or may not work, or it may work in some unexpected way [not necessarily to your satisfaction]. You may try MBM and get good, regular results. You may get nowhere and conclude that, for you anyway, it is a waste of time and an intellectual insult. Or you may find it a kind of mix of the two.

As a rule of thumb I would say: Never use LBM when ordinary interaction will suffice, and do not resort to the uncertainties of MBM when LBM will suffice. And don't forget that old Balance Factor: Don't try to accomplish something of GBM scale with a simple candle-lighting of MBM “will investment”.

Keeping MBM simple doesn't mean that you can't use more elaborate systems for it if you prefer. Just keep the horse before the cart, i.e. don't feel that you are forced to recite some long, dreary ritual text to accomplish something. A more direct ritual, which you understand and will coherently, will serve you better.

And the final, inevitable words of caution: If you look for something long enough, you **will** find it. If you want something hard enough, you **will** get it. Accordingly you had better take the time to think the whole business

through beforehand and be reasonably sure that you **do in fact want** to find or get “it”. Because in Black Magic there is no turning back.

The Beginning



Appendix 1: On the Left Hand of Religion

- by Vesa Iitti III^o

“Karhun Hampaan Kantaja”

Scroll of Set #XXV-5, October 1999

In our own writings there is often mention of the Temple of Set as “a religion”. What exactly do we mean by this? Clearly if we are a religion, we are not one in the common sense of the word.

This short article focuses on the issues of what is “religion” and how the Temple of Set can be viewed as a “religious organization”. The article is not meant to be any final word on the issue; rather I intend to express what I currently think about the issue, and to further discussion about the subject in the Temple.

What is “religion”?

Scholars of comparative religious studies have not arrived at a consensus on the question of what religion is during the discipline’s 150 years of academic history. Such scholars as Otto, Eliade, James, Durkheim, Douglas, and Söderblom seem to have something substantially in common in the focus of their work, but still their definitions of “religion” vary considerably.

Etymologically in Roman Catholicism the word “religion” is derived from the Latin word *religio*.

In other Indo-European languages there was no word to signify “religion” before Christianity’s influence. The same can be said about Finno-Ugrian languages. Thus the word/concept of “religion” has a very limited cultural sphere of etymological and contextual origin, which creates certain difficulties in attempting to apply it to other cultures and their “religious” aspects.

There are two different etymological views concerning the word *religio*. Some scholars of Indo-European languages have suggested, based on Cicero’s work *De Natura Deorum*, that the word derives from verb *legere*, which means “to collect”. According to that view, *religio* means actions that are used to re-collect (re-*legere*) everything that is needed in order to worship gods.

On the other hand Christian author Lactantius proposed the verb *ligare*, which means “to bind”. He thought that *religio* means a “bond”

which re-binds (re-*ligare*) people to divinity.

The ways in which the word *religio* has been used from classical antiquity through today are complex and contradictory. Meanings of the word *religio* have varied in the course of history according to several contexts in which the word has been used.

Historically it is noteworthy that the concept of “religion”, in the sense we generally understand it today, didn’t exist before the 18th century C.E. There were, of course, “religions” throughout the world before the 18th century, but the way they were approached was very different from the way we in the Western world are accustomed to thinking about “religions” in our 20th century.

The concept of “religion” was formed in 18th century as a part of great social and epistemological changes in European culture. Previously humankind didn’t have in its cultures and languages a special category of “religion” - a category that could be conceptually separated from the rest of the culture and considered from a comparative, scientific, non-religious perspective.

From this perspective the category of “religion” is a result of development of a language. The “birth” of that category came from a social and cultural need to create a general concept to describe and to differentiate Christian and non-Christian traditions, practices, and experiences of a “religious” nature.

Thus “religion” is a concept that is bound to a general Western cultural system of categories of existence. This culturally-bound system is the conceptual base still used to categorize things like “new religious movements”.

This cultural background is good to remember when we consider what generally is thought to be “religious” in the Western world, and to what cultural fabric that word is historically bound.

There are several definitions of “religion” offered by scholars of comparative religious studies. Here are just some of them:

(A) Definition via Supernatural

Edward Burnett Tylor: “It seems that it is best to use this source and to simply base the belief in spiritual beings as a minimum definition of religion.”

Sir James Frazer: "By religion I understand appeasing of and arbitration with higher powers than man. Those powers are believed to direct and to control the course of nature and the life of man. With this definition religion is formed from two components, theoretical and practical, that is belief in powers that are higher than man and the efforts to appease and to please them."

Anthony Wallace: "Religion is a group of rituals that are rationalized with myths, and which are used to mobilize supernatural powers to bring or to prevent changes in the world of man or in the nature."

Roland Robertson: "Religion is a group of beliefs and symbols (and values that are derived from those) that deal with separation between empirical and non-empirical, transcendent reality, in which empirical issues are subordinated to non-empirical issues."

Melford Spiro: "I define religion as institution which consists of culturally conditioned interaction with culturally expressed supernatural beings."

Rodney Stark & William S. Bainbridge: "There is some kind of idea about supernatural being, world, or power in religions and an idea that this supernatural is active and that it effects activities and situations here on earth."

(B) Definition via Sacred vs. Profane - Separation

William James: "Religion ... will here signify emotions, actions and experiences of individuals in their solitude, as they understand themselves in relation to something that they consider the divine."

Emile Durkheim: "Religion is solidary system of sacred things, that is special and forbidden - a system of beliefs and customs that unites all of those who believe in them as a moral unit that is called a church."

Nathan Soderblom: "A religious people is such that holds something as sacred."

Mircea Eliade: "Religion can still be considered as a useful term if we remember, that it does not necessarily imply belief in god, gods, or spirits, but which refers to experience of the sacred and is thus related to the ideas of being, meaning, and truth."

Roy Rappaport: "The term 'religion' refers to public discourse that includes at least one sacred proposition and those conventional social functions, that are done according to the discourse. 'Sacred' is a quality of unquestionable truth that believers give to a proposition that can't be verified."

(C) Definition via "Perennial Concern"

Paul Tillich: "Religion is a state of mind where one has a sense of perennial concern, a concern that sets all other concerns subordinate to it and which itself includes an answer to the question about the meaning of life."

Robert Bellah: "Here presented, the concept of religion - which is most general common mechanism that integrifies the meaning and motivation in the system - applies to all kinds of systems, not only to whole society or its groups."

Clifford Geertz: "Religion is (1) a system of symbols that functions to (2) bring forth powerful, broad, and long-duration moods and motivations in human beings (3) by forming ideas about the general order of existence, and (4) by giving those ideas such reliable nature (5) that those moods and motivations seem specially realistic."

Jacques Waardenburg: "We consider religion as orientation and religions as specific systems of orientation. System of orientation helps human beings to find his way in his life and in the world with certain context that gives meaning to it and which helps one to navigate in it."

While all of the above definitions are interesting perspectives of the phenomenon of religion, I think they do not quite address the essence of the issue from the Setian point of view.

For example, the theory of Durkheim (“religion is utterly social and collective”) explains quite well the world’s religions (the most popular religions) and Right-Hand Path religions and approaches to existence in general, be they called “religions”, “philosophies”, “ideologies”, etc.

But it doesn’t apply that well to the Left-Hand Path approach to existence, nor to its concepts of “sacred” and other “religious” issues.

Going a bit deeper into the “Left-Hand of religion”, I now consider what generally makes human beings “religious” in the first place, or rather what is categorically a necessary condition for a human being to be a *homo religiosus*.

Whether one can be defined to be a “religious” or “unreligious” person is a matter of perspective, and is also greatly dependent upon the social context of the traditions of thought and world context into which one has grown up and learned to use. Meanings of words and concepts are not completely independent of time and society - like language in general. Also those meanings vary to some degree in relation to changes in other areas of culture and society.

To conceptually define “religious” and “unreligious” is a philosophical and scientific problem. In everyday life that problem is of course solved rather easily: A “religious” person says he is such and an “unreligious” person says he is not such.

If religions are based on human beings’ innate tendency to create meaning and order to one’s existence, we can ask what qualities in human beings make some of us “religious” and some of us not.

From the point of comparative religious studies, it can be said that the same things that create culture and humanity create religion.

If we try to conceive conditions in which religiosity could be impossible, we would presume human being who could not be conscious of a difference between “I” and “others”, who would not be conscious about coming physical death, and who would not be able to create visions of the future world and of that which would Come Into Being.

Accordingly a situation where religiosity would be impossible would also be impossible for the existence of culture. That condition would be a “state of nature”, wherein human beings would not be creatures who consciously recognized borders to their existence and could manipulate the OU via different symbolic systems (languages). In that condition we would be mere brutes, having direct, instinctive responses to all external stimuli.

Religions exist because humans are more or less self-conscious beings who are able to use symbolic systems to conceptualize existence and to communicate it from a perspective that is separate from nature. As such we are beings who create values and meanings.

We do not have only mind; we also have consciousness. We do not have only natural needs, but also values and non-natural needs. We do not just act, but also have ideas about “right” and “wrong” action. We have not only a past but a history and a future. We not only see, but also recognize whether something is beautiful.

Apparently “religious” experience is, in very general terms, a common human experience of “there’s more to life than what there superficially seems to be”. It is generally an experience that there is some higher meaning in existence, and that one’s self is more than mere flesh and blood and culturally conditioned *persona*.

In his classic work *Das Heilige (The Idea of the Holy)*, philosopher of religion and theologian Rudolf Otto called religious experience as “numinous” (from the Latin *numen*, meaning “dynamic, spirit-filled trans-human energy or force”). He described this experience as “*mysterium tremendum*” - experience of “something wholly other”; of profound awe, majesty, energy, and urgency that at the same time fascinates and terrifies.

I think that this experience has its roots in the conscious experience of one’s separate self.

“Religion” and the Temple of Set

Religions are usually certain kinds of symbolic systems that are shared by their practitioners and that try to act as a means between different supposed realms of existence, providing some kind of profound meaning, order, morality, and general perspective to it.

Religions can generally be seen as a different kind of unconscious and distorted outer reflection of the inherent non-nature of one’s conscious self.

At best Right-Hand Path religions can be quite harmless and also useful for society at large. But at worst they can also be truly horrible. If we compare the way that the source of all religions - the conscious, separate self - is approached in Right-Hand Path religions to that of the Temple of Set’s approach to the same thing, we can’t help but note that if we are a religion, we are completely different from most if not all of the other religions that have existed and that now exist in the world.

If we are talking about religion in the layman's sense of the word, then the Temple of Set is not really a religion. We are certainly an initiatory school (or "tool").

Likewise we have a "Setian philosophy" instead of a "Setian religion" as a methodological base in our pursuit of *Xeper*. One might very well have "religious tones" in one's *Xeper*, but a mere sense of "sacred" as such is not the focus of the Temple; instead it is clearly and more precisely an individual *Xeper*.

Magister Roger Whitaker wrote once so well about the subject of "religious Setianism" on the Setian-I Internet mailing list that I'll include a lengthy quote from him here:

I think it is vital to distinguish religious Setians - such as myself, Balanone, Magister Kelly, and others - as particular aspects of the process of self improvement and individual growth we call *Xeper*.

It was as a result of my *Xeper* that I became a religious Setian; that is where my work led me. However what constitutes the elements which manifest as this "religious understanding" for me may very well not work for anyone else, nor ideally should it (except for those wondrous cases of synchronicity).

There is no single path, and no sure destination where that path may lead you. The important considerations: Are you experiencing *Xeper*? Do you continue to grow?

Now you can *Xeper* and not be a religious Setian, but you can't be a truly religious Setian without *Xeper* if the term is to have any substantive meaning.

Each of us follows a path of our own making; where this path inevitably leads the individual is indeed a grand mystery, one which constitutes the wonder, beauty, and artistry of the Left-Hand Path.

It is important for Adepts II° and Setians I° to understand that religious Setians do not expect nor desire you to join them. It is something which will or will not happen as a result of your work, study, and magic. It has no bearing on how far you will *Xeper*, for there is no organizational privilege attached to crossing over into religious Setianism. It is something each must decide for himself based upon individual experience in the active process of *Xeper*.

As a Setians we are first of all focused to *Xeper* - an individual process of Coming Into Being. To that end we apply rational inquiry, logic, initiatory philosophy, and magic - not prayers nor unquestionable beliefs, nor dogma, nor ready-made moral codes, nor plain sense of "sacred".

We differ from manifestations of the Right-Hand Path by asserting an individual's being and Becoming as the focus of his existence, and by stressing one's responsibility for one's actions from that perspective.

We do not pray to our Patron; instead we seek individually to practice our Patron's Gift of self-consciousness, and by so doing to honor both him and ourselves.

The Temple of Set is legally incorporated as a "church", which implies a "religious" organization. It is meaningful in general terms for us as an organizational manifestation of the Black Flame of self-consciousness, and as a school for its cultivation amidst the profane world of today.

If we look at the question of religiosity more closely, the picture is of course more complicated.

The concept of "religion" is, if not exclusively, at least very much a Right-Hand Path-saturated concept for a general human experience of "there's more to life than what there superficially seems to be" - all the way from the "birth" of the concept's modern meaning.

General answers to this human experience are given in abundance in various Right-Hand Path forms, in which the general position and value of individual human being is seen as subordinate to some more higher and powerful being(s) of some sort and its (or their) authority, aims, and will. With this general background to the concept of "religion", the "Left-Hand of religion" is easily a confusing concept.

My understanding is that a Setian "religious" experience refers to an Initiate's conscious experience of his separate self, of being aware of one's conscious existence, its idea, of the borders and potential of one's being via one's pursuit of *Xeper*.

The experience includes specific sense of truth, right, beauty, nobility, sacredness, majesty, power, and metaphysical dimensions of meaning and purpose attached to them.

Members of the Priesthood have their individual experiences of Set, their individual interactions with that entity being an essential part of the experience.

Thus I see that Setian "religiosity" is first of all defined and experienced via individual experience of *Xeper*, not via such things as "supernatural", "profane vs. sacred"- relation, nor "perennial concern".

If we take the above as a definition and description of Setian "religious" experience, I think we can safely say that Setian philosophy can also be "religious" in its initiatory focus and that we indeed are a "religion".

I would, however, as a “religious” Setian myself, be interested to find a better, more precise, and less tainted concept than the Right-Hand Path-saturated term “religion” to describe the experience from the Left-Hand Path/Setian point of view - that of *Xeper*.

Written as a small reflection on the heart of being on the Year of the Essential.

Appendix 2: On the Pentagram of Set in Ancient Egypt

- by Patty A. Hardy IV^o

At the Set-XIV Conclave in London I was asked if the pentagram were definitely known and used in ancient Egypt. I could do no better at the time than state that Pythagoras had spent 22 years there and then started up his Brotherhood in *Magna Græcia* with the pentagram as its supreme secret and badge of recognition.

Now I have archæological data. After much soul- and budget-searching, I obtained one of Guy Brunton's three volumes on the Qau and Badari excavations sponsored by the British Museum. Flipping through the volume, I found a half-page of Old Kingdom pot marks that included two definite and unmistakable pentagrams - one cut into the clay before firing by the potter, one scratched onto the pot by its owner. The bread pot with the potter-cut pentagram was thought to be from the IV Dynasty. Brunton remarks on "the noteworthy pentagram used in quite different ways and at different periods" in speaking of these pot marks.

After that I decided to go back to Brunton's Matmar expedition notes and found a crude pentagram among the pot marks documented there, again on a pot thought to date to the Old Kingdom.

I then consulted Flinders Petrie's Tanis expedition notes published nearly forty years earlier. There I found among the sketches of items from Defenneh near Tanis a pentagram marked on a sealed vessel dated to the XXVI Dynasty.

So here are instances of the pentagram used to mark vessels in both Upper and Lower Egypt, in both early and late dynastic times. In all these cases the pentagram does not appear to be an ornament or decorative element; it stands by itself, without apparent reference to any other mark or inscription. Since I have only three expedition reports in my possession, and all three included an instance of a pentagram cut or scratched into pottery, it seems evident that the pentagram was known in great antiquity. It was found not on stelæ or tomb paintings, but on pottery found in graves, suggesting that the symbol predates the strict artistic canons and religious formulæ governing the work of scribes and artists in pharaonic Egypt - or arises from some tradition outside them.

What has been said so far concerns figures which are unmistakably pentagrams. The five-pointed star - in its simplest form a five-rayed asterisk - is found everywhere in Egyptian hieroglyphic inscriptions and art. One never finds six-pointed stars or hexagrams. A seven-pointed star is the symbol of Seshet, who appears to be a female *neter* of records and site plans. She is always portrayed at the founding of new temples and monuments, either with reed-pen and tablet in hand or assisting the king in driving the first peg that will be used to stretch cords during the foundation's layout. [Using the stars of the Thigh to orient the foundation is frequently mentioned in the text for these scenes.]

Appendix 3: On Racial Memory

- by Patty A. Hardy IV^o

The concept of “racial memory” has acted powerfully on the imaginations of those who watched such presentations during our first decade. Academics once hostile to any hint of “outer mysteries” have admitted to their ranks a new field, Cognitive Science, devoted to the Gift. This multidisciplinary field arose in response to the realization that neither psychologists nor neurologists nor computer scientists nor evolutionary biologists could independently hope to fathom the complexity of the human mind.

It is a fledgling field, but one that I think holds promise - and of course concerns a topic of great significance to us. The continuing remanifestation of the First Thought, and the ensuing dialogue with the Other present at the birth of the First Thought, is **the** mystery.

Have a look at Merlin Donald’s *Origins of the Modern Mind* as well as Gerald Edelman’s *Bright Air, Brilliant Fire*. Both of these take the approach that the mind is a web of complex associative chains whose creation requires specific topological features of the brain (or whatever - Edelman says he’s not a “carbon chauvinist”, though he makes very clear that the mind is **not** algorithmic). Both attempt to explain how this neural architecture might have arisen.

The evidence presented by Donald and Edelman was of two kinds: clinical and archæological. Study of aphasias, specific types of impairment of language ability, has allowed neurologists to figure out that language appears to be “spread” over two different regions of the brain. The parietal-occipital-temporal associative area, or Wernicke’s area, receives and associates information already processed in specialized regions of the brain. It is known to be **one** of the two areas where damage impairs language ability. Broca’s area appears to be specifically involved with speech itself.

Among other examples, a case was presented of a person having seizure activity of an unusual kind: he lost the ability to comprehend language for several hours at a time. During these seizures he recognized what was happening and tended to activities that required no language comprehension; at intervals he would turn on a radio to check to see if his seizure was over! The types of activity he pursued without the ability to

understand language nevertheless implied reflective and purposeful thought at a level beyond what we see with apes.

From the perspective of a cognitive scientist, it looks as if Wernicke's area handles temporal sequencing of sensory feedback and voluntary motor action. From an evolutionary perspective, this is precisely the capability that would have developed to go from "monkey see monkey do" to self-directed learning, emulation, intentional repetition, self-evaluation and eventual mastery in a human learning how to flint-knap or weave a basket or paint cave art or perform a ritual dance. None of these things require speech! But they **do** require a capacity for abstracting, reviewing and replaying. From the linguistic perspective, this would solve the grammar problem, the fact that human infants learn to speak without enough exposure to language to reconstruct a grammar: rules of grammar are being constructed, not from hearing sentences, but from abstract models of reality created from experience. From **our** perspective, this cascading ability to isolate elements of experience, pay attention to them and imbue them with meaning, evaluate them, and will change in the subsequent flow of experience is **the ability to Come Into Being**.

The archæological evidence involves looking at artifacts left by different species of *Homo* and *Australopithecus*, judging complexity of the actions required to produce these artifacts, and examining fossil cranial endocasts to make some guess about the gross morphology of the brain. It appears - this is still a topic of dispute - that *Australopithecus*, while bigger-brained than our modern apes, shows no sign of the development of Wernicke's area that seems characteristic of *Homo* from *Homo erectus* onward.

(This would also explain why apes like Koko pick up sign-language vocabularies but show no acquisition of grammar: they don't make abstract models of experience. I've heard nothing to indicate that Koko finds anything unusual about ASL, except that the cat doesn't understand it. Compare this to Helen Keller's electrifying account of "getting" her first sign.)

Appendix 4: On the Genetic Code and the Gift of Set

-by Ronald L. Barrett II^o

The Scroll of Set #XIV-3, June 1988

Beyond you who are the third ordering shall be those of the fourth, who shall again come into being by a first, to recall the high orderings of the past and to witness those of the lower orderings in their mindless self-annihilation and labor, and to continue the exalted work of the second and third orderings.

- The Sixth Part of the *Word of Set*

Sometime about a million years ago on the southern African bush there appeared a most amazing creature. Treading on two legs, and bearing stone tools in the place of sharp teeth and claws, this being was otherwise defenseless in his environment. Yet he was somehow able to survive while in competition with predators such as saber-toothed tigers and hyenas the size of small horses.

This small creature, the ancestor of our kind, was unlike any other that had ever roamed our planet. His unique characteristics stemmed from his ability to give meaning to his perceptions and experiences, and is to this day unprecedented in any other species. Today we carry on his legacy - and more, as we take the Gift of Set to the outer limits of *Xeper* and Remanifestation.

It is both ironic and amazing that the most perplexing phenomena we as mankind have encountered in the OU is the vessel of our very own SU: the human psyche. We turn our gift to look at itself, and we ask questions. How is it that this super-entity bestowed the gift of intelligence upon a pathetic primate so long ago? And what the hell is this damned thing called "intelligence" anyway?

I have a few ideas on the subject, and I would very much like to hear what other Initiates "make of it". What follows is a synthesis of perspectives through three lenses: anthropology, molecular biology, and Black Magic.

My approach is this: If I were the Prince of Darkness, how would I create an intelligent biological organism? Creating the creator is no simple task. But considering the entity involved, the wielding of such dark power is not only the exception but the self-made rule. So for now let's leave aside the issue of what the essence of intelligence really is and concentrate on the basic mechanics of the physical transformation.

Starting with an organism already possessing a degree of potential to start with, my selected creature would have to be physically capable of manifesting subjective genius into adaptive advantage. After all, it would hardly be fair to give intelligence to a sea anemone. Higher-order primates make for good starting material in this regard. Their fingered hands with opposable thumbs give them the dexterity to manipulate their environment in subtle ways. They possess a reasonably-large cranial capacity and the most state-of-the-art brain that random mutation has been able to provide. Additionally they live in a somewhat friendly ecological niche. Possessing few natural enemies in the treetops of the most plentiful rain forests, they would have some chance to grow and develop before things started getting tough.

Now on to that pesky little problem of transformation. True genius would involve an elegantly simple mechanism, one that would require minimum change to actuate maximal effect. To merely change the physical structure of the organism is completely out of the question: Even if the creature possessed the Gift, it would not be passed on to the next generation unless the genetic blueprint itself were changed. In fact that is all that would **have** to be changed for the ugly little critter to be able to give birth to its future masters. To create a new program designing a new species, it is simply a matter of getting into the gonad, into the nuclei of the sex cells (sperm and ova), and reprogramming the molecular blueprint of the old species. In other words, the way to transform an ape into a man is to reprogram him.

Reprogramming an ape into a man: In the nucleus of every cell composing every living organism on Earth, there is a blueprint for that entire creature contained on an enormously long molecule known as DNA. This DNA is like a "floppy disk" containing programs (genes) that will direct the construction of the creature in every detail, including its brain. To make the creature intelligent, you change its mind; to change its mind, you change its DNA.

The change would not have to be a very large one. Comparisons of human and chimpanzee DNA indicate that they are 97% identical, yet we are quantumly different beings in terms of mental ability. Apparently a very small change in programming has gone a long way. How?

There are known to be special kinds of genes, called regulatory genes, that can control the expression of other genes. These regulatory genes can effect amazingly different physical manifestations simply by turning other

genes on and off in different combinations. This is why the cells composing the brain, bone, muscle, and other tissues of your body can perform entirely different functions using identical sets of genetic information. Additionally it has been recently discovered that in two species of closely-related amphibians, the only genetic difference between them lies in a set of regulatory genes controlling their adolescent development.

Now I have a critter (the ape), the material I wish to change (DNA), and the kind of reprogramming I intend to do (regulatory gene). I could either change an existing regulatory gene or genes, or add one or two of my own. The methods for making these sorts of changes are beginning to be worked out by molecular biologists, and are currently being used for many kinds of applications in science and industry. "Cloning" is the popular term for a collection of techniques in which genes are spliced in various sorts of ways and inserted into a single-celled, bacteria-like organism, thereby transforming it. These transformed organisms can thus be reprogrammed to become biochemical factories for fun and profit. The techniques are simple and have been taught to high school students in a single afternoon.

Humans aren't the only creatures that can reprogram DNA. There are some very simple "life"-forms that do it much better than we have been able to so far. They comprise a certain class of viruses known as retroviruses. They consist of only genetic material and an enzyme in a protein capsule. Depending upon the virus, they can insert their genes into the DNA of a host cell in such a way that the once-normal cell is transformed into a virus factory. Again depending upon the virus, this can be lethal for a whole set of cells of a certain type.

Not all viruses are lethal, however, and some have made genetic changes without any detrimental effect on the host. There is now some evidence for the possibility that we may contain genes which were the result of a retrovirus infecting our ancestors sometime in the distant past. These genes are called proviruses and are believed to be no longer active. But there is no reason why they couldn't be.

Now the pieces come together in a very intriguing fashion. The model I am proposing is this: The Prince of Darkness could well have provided the Gift in the form of a master program: a regulatory gene or genes which would affect other genes. This gene would be spliced into a non-lethal retrovirus that would infect only the sex-cells of the ancestor primate. The former species would then mate and produce the protohuman progeny, who would then go on to reproduce themselves.

Set as the master molecular biologist? At some point he would have to make a physical alteration, as the human psyche would be unable to adequately express itself in an inadequate brain. At some point physical changes are necessary, and these would have to be done in a simple but complete way. Genetic alteration can accomplish this, given the dark genius to guide the mechanisms in a very elegant manner so as to effect the transformation with only a small set of instructions.

William S. Burroughs once said, "Language is a virus from outer space." I am suggesting that this may indeed be so. What are the implications?

Our genes are fossils of the past, and molecular biology is providing insights into our evolutionary past. Race-memory is real; it exists in the genes located in our DNA. Some of the information has long since changed; some is much the same now as it was millions of years ago.

Most DNA has been thought to be "garbage" containing no real information at all. Developmental biologists, however, are changing this perception. The expression "hen's teeth", for instance, has some basis in fact. Apparently an early ancestor of the chicken had a set of teeth. While this trait no longer exists in the modern bird, chicken fetuses have been induced to grow some tooth tissue using some special gene-activating factors. This experiment has demonstrated that a creature can contain remnants of its evolutionary past in the form of genes that have long since been deactivated yet are nevertheless hanging around.

If Set left a genetic fingerprint of his handiwork, it would be very difficult to find. Human DNA contains about 6 billion bits of information coding for an estimated 100,000 genes in a 4-character language. That is a lot of information. Currently there is a major project ongoing to sequence all of the human DNA. We will soon have the complete set of instructions for construction of an entire human being. This information will mean very little to us at the moment, but will be progressively more useful in the future. [Ed. Note: As we go to press, I understand that fundamentalist religious and some ethnic groups are pressuring Congress to suppress this DNA-deciphering effort. The stated grounds are concern for "genetic mutations out of control", but it doesn't take much imagination to see what's really behind the effort.]

If the Gift is contained on the DNA, we will have that also. We will be able to play with it and manipulate it. We will be able to affect our evolution in a very direct way - to program our biological future. We'll be able to do

this even if we don't find such a gene; we're starting to already.

Given this information, there is much to be considered by the Black Magician. Following are some sample ideas and scenarios:

1. Up to this time I have mentioned only the known intelligence of the human race. What of the possibility of other creatures receiving the Gift? Dolphins appear to be good candidates for such an occurrence. Could they have developed their intelligence in a more subjective context, not needing to do the kind of environmental manipulation required of humans on land?

2. Suppose the Gift is a set of multiple genes, with one of them yet to be activated - waiting for a human hand to turn it on? [Ed. Note: In effect a genetic version of *2001: A Space Odyssey*.]

3. Suppose the Gift consisted of only one gene, and that it was a piece of DNA containing exactly 666 bits of information? This is not outside the range of a small gene. Suppose the "waiting" gene discussed in #2 above possesses this characteristic?

4. The revolution in molecular biology is providing tremendous applications in biological warfare. While the United States and the Soviet Union have agreed not to produce offensive biological weapons, they are currently engaged in research having to do with "defensive scenarios". Since a "defensive scenario" requires a weapon against which to defend, we are currently producing real weapons for these "what if" situations. There are plans to build a test-chamber in Utah.

5. The cold war may be the least of our worries. Unlike nuclear technology, both the information and the tools are readily accessible in biotechnology. Remember the stories about college students designing and building their own nuclear devices? In the near future we may have the doomsday capability in our hands without the lack of "plutonium" to prevent someone from implementing it. I'm talking not just about small governments and terrorist groups, but also about individuals.

Appendix 5: On Natural vs. Non-Natural Religion

- by Stephen E. Flowers V°

We live in an age heavily influenced by the ideals of Romanticism. In this age to say that something is “natural” is to equate it with something “good, right, and moral” - so saith the Gospel According to the Cereal Box (a contemporary American icon). For the most part this emphasis on the natural has been a positive development, and has been used as the chief battering-ram against the edifices of monotheistic totalitarianism. But this can be considered only a provisional weapon in the fight to return to a more spiritual heritage. It seems that “Mother Nature” can be fairly easily substituted for “God the Father” - so easily, in fact, that we might suspect that “Mother Nature” is none other than “God the Father” in drag.

Before we go on, two important concepts must be defined and their synonyms explained. **Natural** indicates that which is the product of regularly-occurring organic or mechanical processes in the Objective Universe (OU). It might be worth pointing out that the word **natur-al** is derived from the past participle of the Latin verb *nasci* (to be born).⁵⁴ So too are all of the words using this stem, i.e. **nat-ion** (people sharing ancestors). All of these originally have to do with organic or physical relationships.

Many systems of thought have had no trouble distinguishing between the natural and the non-natural. The ancient Greeks knew well the difference between *physis* (nature) and *psyche* (spirit). Modern German academic faculties have no problem drawing the distinction between the Natural Sciences and the Intellectual Sciences (which we call the “Humanities”).

The Right-Hand Path (RHP) essentially teaches that these two categories are illusions, and that in reality the two are identical. Its solution is to subordinate the “illusion” of self-awareness, of the *psyche*, to the “reality” of God, Nature, or whatever.

The Left-Hand Path (LHP) solution is simpler. It teaches that the two categories we are capable of perceiving as being distinct are in fact just that. The distinction is the result of the existence of the principle of isolate

⁵⁴ And, apparently, further back from the ancient Egyptian *neter* (a **Form** or **First Principle** = a “god” or “goddess” of the Universal existence). - M. Aquino

consciousness within the universe, and the presence of the Gift of that Intelligence within individual members of the human species. The LHP solution is then to cultivate and nurture this intelligence as a separate and unique quality, that it may *Xeper*. *Xeper* leads to individually-determined freedom.

In the history of religion and philosophy, we have seen many examples of how natural and non-natural systems can harmoniously interact with one another. In Japan, for example, we see how the native or ancestral religion of Shinto has been supplemented by the introduction of the sometimes non-natural [and certainly non-native] Buddhism. The typical Japanese is today both Shinto and Buddhist. Each system fulfills a special function in the religious life, and provides a special set of religious options to the modern Japanese. Shinto puts a person in touch with the collective, eternal life-force and vitality coursing through the nation, while Buddhism provides a method of individual enlightenment - which may emerge on either the RHP or the LHP.

The same thing can be seen in the philosophy of Plato. He did not think that all people should be trained in the fashion of his Philosopher-Kings. The traditions of the belief in the gods and goddesses of the Hellenic civilization were to be cultivated and continued; but beyond this there was to be a system of philosophical inquiry and enlightenment of the self based on direct knowledge of the objective Forms (*nōesis*). This *nōesis*, however, is a non-natural step for humans to take.

Both natural and non-natural religions or philosophical systems can and do coexist in single cultures or societies. Each supports the other. This achieves the Platonic ideal of a whole and evolving society.

Such coexistence is not possible in a truly Christian world. Christianity reduces the non-natural to a natural or organic/mechanical model [whether Christians appreciate this or not], and falsely elevates that model to the level of “super-nature”.⁵⁵ There is really nothing “super-natural” about Yahweh; he is, as the Gnostics well knew, merely a personification of the natural/organic laws.

⁵⁵ According to Thomas Aquinas, *natural law* embraces all universal phenomena, humanity included, save for revealed instructions of God to the human consciousness (*divine law*). Only God himself was, as the source of *eternal law*, exempt from these “proclaimed” ordering of things. The self-consciousness of mankind, to the extent that it obeys the *divine* and *natural law* of God in the issuance of human law, is dutiful and acceptable. The presumption of that self-consciousness to the prerogatives of *eternal law* itself - as the Black Magician does - is “sinful” - the “crime” of Adam & Eve in the Garden of Eden, as it were. - M. Aquino

Natural religious systems are most effective for organizing and maintaining natural structures in society, in the OU, and within those segments of the Subjective Universe (SU) of the believer which still may be dependent on organic models. On the other hand, non-natural systems are most effective for the understanding and conscious development of the Self, which in turn may have an effect on the SU and OU themselves.

These are the most effective uses of the two systems. But as Black Magicians we must always return to the agent of any usage - to the user - for our ultimate perspective.

The philosophy of the Temple of Set is not a natural religion; it is essentially a non-natural one. It is perhaps the most sophisticated and self-conscious exponent of this point of view that history has yet seen.

When outsiders hear of some of the "non-natural" rhetoric employed in Setian discourse, they sometimes think that Setians advocate the wanton destruction of nature. Nothing could be further from the truth. Just because Setians are capable of going beyond nature does not imply that we find it useless or in any way hateful.

Just because a person is capable of thought does not mean that he or she will cease such natural activities as feeling, eating, or having sex. The individual, however, may turn these activities into thought-provoking experiences. In transforming natural functions into spiritual experiences, humans exercise their non-natural prerogative to go beyond the bounds of organic existence. In going beyond the bounds of nature, the human does not come merely to understand divinity, but rather to exercise it. That is the aim of non-natural religion.

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Temple of Set Reading List

- by Michael A. Aquino V°/VI° (Ed.)
1976-2003



Introduction

The magical and philosophical interests of the Temple of Set span a wide range of disciplines. Use of commercially-published reference works, despite their respective drawbacks, is thus both essential and economical. It enables the Temple to concentrate its internal publications in areas in which critical information is either seriously substandard or altogether lacking.

When using this reading list, keep in mind that the Temple is not a book club, but rather a religious institution in which Initiates are expected to be practicing magicians. These books are recommended not merely to entertain [though many of them are good at that too!], but more importantly to impart principles which may be applied and to provide facts which are helpful or essential to an understanding of these principles.

Ideally this list should contain only those works which are currently in print or which are generally available through libraries. Unfortunately the unusual and exotic directions of our interests frequently necessitate titles which are neglected, suppressed, and/or out-of-print. Some of these works are available only at excessive prices through rare-book dealers; others seem to have vanished altogether.

If you keep your eyes open while browsing through new/used bookstores, however, and if you make maximum use of library and inter-library-loan services, you should be able to track down the materials of greatest interest to you. Many of the most interesting and valuable books may be discovered by accident [?], when you are looking for something else entirely [or just rooting around in dusty, dark stacks in the Arkham University Library]. The only thing you **can't** do is grumble about the fact that the book you want isn't presented to you on the neighborhood supermarket rack for \$2.50. "Those who seek shall find."

In earlier editions of this list, notations were made as to whether a given book were in or out of print, including foreign editions. Experience has shown that this information, as well as pricing, changes so frequently as to be unreliable. Setians seeking a particular book should check with Internet search engines, libraries, bookstores, or book-search services for current availability. Lending-library options are particularly to be recommended, as prices for many of these works - particularly the out-of-print ones in "collector's" fields - may be excessively high. If you have doubts as to the worth of a given book at a price quoted to you, check with the source recommending the book.

Internet Book Sales and Search Services

The following three websites (none of which are connected with or officially endorsed by the Temple of Set) may be useful to you in locating/acquiring desired books:

<http://www.amazon.com>
<http://www.bookfinder.com>
<http://aol.alibris.com>

Use of the Reading List

The reading list is not intended to be doctrinal or dogmatic. The inclusion of a book in it should not be taken to mean that all or even most of its premises and conclusions are endorsed by the Temple of Set. Most have been written by very wise people. A few have been written by cranks who just happened to blunder into something that we want to know about. Hence your own discernment is critical. Bear in mind that few if any books are written for the disinterested transmission of facts. Every author necessarily writes with a motive [besides the profit one] and from a point of personal perspective and/or bias.

The reading list is selective but not exclusive. For each book on the list, many alternatives may have been considered and rejected for one reason or another over the last two decades.

On your own you may - and probably will, if you pursue your initiation aggressively and conscientiously - discover works which appear preferable to some of those on the list, or which you think should be added to it. In such cases you are

invited to send particulars. If your recommendation is adopted, the book will be added to the next update of that category of the list, with your name as the recommender.

Updates

This reading list is continuously and incrementally updated, and the most current list is included with each new *Crystal Tablet* sent out. Current updates of this introduction and all Categories are available in the *Crystal Tablet* area of the Temple of Set Intranet.

Letter Codes

After each book title you will see one or more letter codes, which identify the book as relevant to a particular initiatory system currently embraced by the Temple of Set. “TOS” = Temple of Set generally. “COS” = Church of Satan (I-X AS). “TRP” = Order of the Trapezoid. “SHU” = Order of Shuti. “VAM” = Order of the Vampyre. “LVT” = Order of Leviathan. Other codes may be added at any time to identify works pertinent to specific Orders of the Temple.

Comments By

Before the comments to each book are either initials (MA = Michael Aquino VI°, JL = James Lewis VI°, DW = Don Webb VI°, AL = Anton LaVey V°) or the name of the commenter.

Non-English Languages

The Temple of Set has reached the point in its development where we have a growing number of Initiates in countries whose native language is not English. We are now experimenting with German annotations to this list to see if this will be useful and practical to German-speaking Setians. Annotations in other languages may be added later.

This is not only because of non-English-speaking cultures’ interest in translations of English-language books. Some invaluable reference works exist only in non-English originals, and gradually the Temple will want to identify them.

[Roland Winkhart, Magister Templi IV°, Deutschland: “Diese Leseliste erhebt keinen Anspruch auf Vollständigkeit. Alle Setianer werden gebeten, ergänzende Informationen beizusteuern. Dies gilt insbesondere für fremdsprachige Titel oder Titel, die im Buchhandel nicht mehr erhältlich sind und nur noch über Ausleihe oder Fernausleihe von Bibliotheken (unter Nennung der Signatur) zu bekommen sind. (‘WU’ = Württembergische Landesbibliothek, Stuttgart.)”]

Research Level Numbers

You will see a research level number attached to each letter code. These are explained as follows:

- 1: The specific information contained in this book is generally essential to Initiates of all degrees. The book's treatment is unique, and substitution of another book on the same subject is not recommended.
- 2: The topical information contained in this book is generally essential to Initiates of all degrees. The book's treatment is not unique, and other books covering approximately the same material may be substituted.
- 3: This book should be considered supplementary to -1/-2 books in the same category. It is not essential, but is recommended rather for those who have a special interest in the topic.
- 4: This book is suitable primarily for highly-specialized, technical research and is liable to be confusing or misleading to readers without previously-acquired, basic knowledge of the field in question. It should be considered supplementary to any -1/-2/-3 books in the same category.
- 5: The contents of this book may be dangerous if applied by inexperienced magicians. III°+ consultation and guidance strongly recommended.

Films/Periodicals/Music/Organizations/Websites Sections

Sections are gradually being added to each category to cover films, periodicals, recorded music, special-interest organizations, and Internet websites relevant to that category. Entries in these supplementary sections will appear gradually over time - and when entries initially appear, they may be fragmentary and even inaccurate until we have had time to check the data out and update/verify the entry in question. [Your recommendations and feedback will be very helpful in this regard.]

The RL-# coding system will not be used for these supplementary sections. Films and music, in particular, are artistic items subject to personal taste. The presence/description of a film or recording on the list, therefore, should be understood merely as a suggestion of something you might like to investigate, not as "sanction".

Film

Entries in this section will be designated with an “F” in front of the entry-number.

There are many ways to see non-current films, of which the easiest are (a) waiting for them to come around on television and (b) renting or buying them on videocassette or DVD. The Temple of Set can't help you much with the former option, save to alert you to some titles to keep an eye out for.

In the case of the latter option you can prowl your local video rental stores, or you can purchase a particularly-desired item by mail order. Two possible sources:

Movies Unlimited. MU publishes a massive annual catalogue of VHS (NTSC) films, from which you can order at prices about as low as you'll find anywhere. There is a charge of +/-US\$8 for the catalogue, but it is so massive and comprehensive that it's easily worth the price. For exact information, contact MU at 6736 Castor Avenue, Philadelphia, PA 19149, USA or telephone (800) 523-0823 for ordering information or (215) 722-8398 [9-5 Eastern US time] for customer service. Website: <http://www.moviesunlimited.com>

A Million and One World-Wide Videos: Post Office Box 349, Orchard Hill, GA 30266-0349. Telephone: (800) 849-7309. This company specializes in finding and mail-ordering almost every video that exists worldwide. You don't even have to be sure of the title; just give them something to work with, such as the name of the director or an actor, and they'll send you a list of films they worked on. Website: <http://www.wwvideos.com>

Periodicals

Entries in this section will be designated with an “P” in front of the entry-number.

There are some excellent professional and special-interest magazines and journals covering areas addressed by various categories of the reading list. As we narrow our survey down to the best, we will begin to include them here.

Music

Entries in this section will be designated with an “M” in front of the entry-number.

This will be an effort to accumulate commercially available recordings of music appropriate to the reading list category in question, which may range from classical to electronic to soundtracks to rock, etc.

Organizations

Entries in this section will be designated with an “O” in front of the entry-number.

In addition to specialized periodicals, and usually in concert with them, are special-interest groups and societies. If we come across a particularly good one, we’ll discuss it here.

Table of Contents (Number/Category)

1. Ancient Egyptian History
2. Ancient Egyptian Philosophy
3. Religion and Dæmonology in Historical Perspective
4. Occultism in Contemporary Perspective
5. Atlantis
6. Satanism
7. H.P. Lovecraft
8. Vampirism and Lycanthropy
9. The Æon of Horus
10. The Golden Dawn and its Predecessors
11. John Dee and the Enochian System
12. The Pythagoreans
13. Sex in Religion and Magic
14. Fascism, Totalitarianism, and Magic
15. Cybernetics and Artificial Intelligence
16. Good and Evil
17. The Gift of Set
18. Life and Death
19. The Metamind
20. The Four (?) Dimensions
21. The Future
22. Toward the Unknown Region
23. Lesser Black Magic
24. Runic Arts and Sciences

Category 1: Ancient Egyptian History

Ägyptische Frühgeschichte
as of February 26, 2003

Ancient Egypt holds the distinction of being both the first true nation (as opposed to city-state) and the most enduring one - existing three times as long as the Roman Empire and fifteen times as long as the United States. Many of the political and social principles which sustained Egypt are being adapted for contemporary applications by the Temple of Set. Many Egyptian cultural and scientific achievements, some long forgotten or neglected, are also of special importance when considered in the light of related areas of Setian concern. Because of its undeniable grandeur and mystery, Egypt has been sadly abused by occultists and sensationalists of later eras. Hence it is all the more incumbent upon Setians to observe responsible standards of accuracy when referring to the present Temple's ancient heritage.

1A. *The Mummy* by E.A. Wallis Budge. NY: Collier Books, 1973. (TOS-2)
MA: "This book contains sections on history, magic, culture, and hieroglyphics. The late Keeper of Egyptian and Assyrian Antiquities for the British Museum (and rumored initiate of the Golden Dawn), Budge has written many detailed works on Egyptology. Their shortcomings are minor: an overemphasis on Osirian interpretation of philosophy and occasional questionable assumptions (generally educated guesses based on whatever fragmentary archaeological data were available during his lifetime). *The Mummy* is a good 'basic Budge'. Written at the beginning of this century, however, it is necessarily dated. Its contents are best updated by comparison with recent theories contained in more modern works."

1B. *Egypt the Black Land* by Paul Jordan. NY: E.P. Dutton, 1976. (TOS-2)
MA: "Jordan is a writer and producer of archaeological films for television, specializing in Egyptology. This book, with chapters on history, society, religion, morality, technical/scientific achievement, and philosophy, is an excellent survey incorporating recent archaeological data. Technical assistance from the Royal Scottish Museum's Cyril Aldred. A good work to cross-reference with #1A. Many beautiful photographs are included."

1C. *The Larousse Encyclopedia of Ancient and Medieval History* by Marcel Dunn (Ed.). NY: Harper & Row, 1963 [reprinted 1972 (paperback) by Crown]. (TOS-3) MA: "The Egyptian section of this book is remarkably succinct and objective, which accounts for its inclusion in this category. An additional benefit is that the book is written sequentially, so that an episode occurring in one part of the world may be followed by an episode taking place in another area at the same point in time. The general library value of this book extends far beyond its Egyptological applications. Indeed, Setians would do well to familiarize themselves with the Larousse series, including such *Encyclopedias* as #3R, #24A/B/C, and *Modern History* (companion to #1C)."

1D. *Egypt Under the Pharaohs* by Heinrich Brugsch-Bey. NY: Charles Scribner's Sons, 1891. (TOS-4) MA: "Brugsch-Bey was one of Germany's most prominent Egyptologists of the last century. This book was his final publication, and in it he endeavored to derive a history of Egypt entirely from the inscriptions on its surviving monuments. Since most of the inscriptions are quoted in the text, the reader has a means of assessing the author's conclusions - a rare luxury in Egyptology. The book is understandably dated and may be compared with works incorporating more recent data."

1E. *The Curse of the Pharaohs* by Philipp Vandenberg. NY: J.B. Lippincott Company, 1975 [paperback reprint available]. [Deutschland: *Der Fluch der Pharaonen*. Europäische Bildungsgemeinschaft, Stuttgart, 1978.] (TOS-3) MA: "Although written in a van Däniken-sensationalistic flavor, this book contains some interesting observations concerning Egyptian magic, priesthoods, tomb preparation techniques [including anti-grave-robber devices], and some of the major Egyptologists. Care is required to distinguish worthwhile lines of inquiry from the author's more fanciful speculations."

1F. *Secrets of the Great Pyramid* by Peter Tompkins. NY: Harper & Row, 1971 [paperback reprint available]. [Deutschland: *Die Geheimnisse der grossen Pyramide*. Fischer Taschenbuchverlag, Frankfurt, 1979.] (TOS-3) (TRP-3) MA: "This is the most comprehensive analysis to date of the Great Pyramid of Giza. [See also #1K.] It contains a sophisticated discussion of the scientific and mathematical principles incorporated in the monument, as well as a history of archæological attitudes towards it. Extensively illustrated. It should not be confused with the many 'pyramid fad' books appearing shortly thereafter. Tompkins has written a companion volume on obelisks, as well as one devoted to pyramid structures in the western hemisphere: *Mysteries of the Mexican Pyramids* (NY: Harper & Row, 1976). While not as impressive as the information concerning the Giza pyramids, this material is also worthy of study by those interested in architectural magic in general. Some provocative additional material concerning the Great Pyramid is contained in *The Mysteries of the Great Pyramids* by A. Pochan (NY: Avon #31492, 1978. Tompkins has also written the prefaces to #2AB and #5F."

1G. *The Pyramids* by Ahmed Fakhry. Chicago: University of Chicago Press, 1961. (TOS-3) MA: "Fakhry (1905-1973) was Professor of Ancient History at Cairo University. This book is a thorough survey of all the major Egyptian pyramids, with supplementary chapters on building processes, the Giza Sphinx, and related philosophy. His approach is essentially unsympathetic to those who 'read mysticism into' the monuments; hence this book is a good contrast to #1F. Nevertheless it is evident that Fakhry ignores data that do not support his solidly-materialistic approach."

1H. *Lives of the Pharaohs* by Pierre Montet. Cleveland: World Publishing Company, 1969. [Deutschland: *Das Leben der Pharaonen*. Propyläen Verlag, Frankfurt, 1970.] (TOS-3) MA: "Montet is a Member of the French Institute and Honorary Professor at the College de France. Rather than attempting to cover Egyptian history in its entirety, he focuses on the more significant periods, governments, philosophies, and rulers. The result is a book with major insights into such episodes as the Hebrew exodus, the Akhenaten period, and the Setian dynasties. After reading this book, you will be able to see the Osirian distortions in most of the less exactly researched histories."

1I. *A Book of the Beginnings* by Gerald Massey. Seacaucus, NJ: University Books, 1974. (TOS-4) MA: "A two-volume edition of about 1,200 pages. Massey was a poet and amateur Egyptologist in turn-of-the-century England, and this work was the first of his series on the topic. It was so radical a departure from accepted archaeological interpretations that it was rejected in academic circles. The book's contentions are often startling, but Massey documents his arguments so thoroughly and carefully that criticism is decidedly difficult. He is further an accomplished linguist, reading and cross-referencing hieroglyphics fluently. Among the topics addressed: Egypt's connections with later civilizations' mythologies, Egyptian origins of practically every Hebrew and Christian myth, Egyptian origin of the Hebrew language, the Setian religion as the most ancient in existence, the Hyksos not outside invaders but rather an indigenous Egyptian group, and periodic Setian/Osirian factional control of the nation."

1J. *The Natural Genesis* by Gerald Massey. NY: Samuel Weiser, 1976 [two volumes]. (TOS-4) MA: "Massey considered this as the 'second half' of #1I. It continues the same themes, with the noteworthy addition of an extensive and exhaustive chapter on Darkness and Setian symbolism in ancient Egypt. Also included are many investigations into the cults of HarWer and Xepera, animalistic influences on primitive human psychology, and physiological influences on mythical systems. There are innumeral surprise tidbits along the way, such as evidence for the Egyptian origins of the waters of ZamZam [see #6L]. A linguistic comparison of Sanskrit and Egyptian hieroglyphics [no mean feat!] is appended. 1,050 pages."

1K. *Ancient Egypt, the Light of the World* by Gerald Massey. NY: Samuel Weiser, 1976 [two volumes]. (TOS-4) MA: "Massey's final work, originally published in 1907. In the introduction he said: 'Comparatively speaking, *A Book of the Beginnings* was written in the dark, *The Natural Genesis* was written in the twilight, whereas *Ancient Egypt* has been written in the light of day.' This work covers much the same ground as his earlier editions, but it includes a major attack on Hebrew/Christian mythology. One suspects that this may be the reason for the reluctance of Western society to accept, much less endorse Massey; those who interrupt soothing fictions with irritating facts are rarely welcome. 944 pages. [In

1974 Samuel Weiser also published *Gerald Massey's Lectures* in hardcover. This volume is recommended as a supplement to Massey's theoretical works, since it comments upon their theses in a series of lecture texts. It will not be very intelligible to the reader who has not previously read #1I/J/K, however.]"

1L. *Pyramid Odyssey* by Wm. R. Fix. NY: Mayflower Books, 1978. (TOS-3) MA: "Recommended as supplementary reading to #1F. Fix is the first author to make a critical analysis of Tompkins' contentions concerning the Pyramids. In doing so he traveled to Giza and discovered that many facts concerning the Pyramids' measurements which were taken for granted by various authors are unsubstantiated by first-hand measurement. Fix also details various discoveries concerning the monuments which do not appear in other works on the subject. Fix himself is an amateur rather than a professional Egyptologist or archaeologist, but his arguments are impressive for the obvious care with which they are constructed. [See also #2O.]"

1M. *Egypt Before the Pharaohs* by Michael A. Hoffman. NY: Alfred A. Knopf, 1979. (TOS-4) MA: "An academic, archaeological text written in language intelligible and meaningful to the layman. This is the first modern, coherent treatment of Egyptian history and prehistory ca. 700,000 BCE to 3100 BCE and includes interesting evidence and speculations concerning the origins of the Egyptians' religious and philosophical traditions, including the predynastic influence of the Set and Horus cults. Author a Ph.D. in Anthropology and a Professor at the University of Virginia."

1N. *Chronicle of the Pharaohs* by Peter A. Clayton. NY: Thames & Huston, 1994. (TOS-3) DW: "The most up-to-date Pharaonic history."

1O. *A History of Ancient Egypt* by Nicholas Grimaal. Oxford: Blackwell, 1992. (TOS-2) DW: "Grimaal 'has managed to transform - without disguising current gaps in knowledge - disparate sources of evidence and the result of many different disciplines into a coherent historical sequence'. In the paperback version Kent R. Weeks (of KV5 fame) has added a nice section of further reading in English. Grimaal is a Professor of Egyptology at the Sorbonne."

* * *

F1A. *The Egyptian*. MGA, 1954. MA: "This film was one of the 'sword and sandals' Cinemascope spectacles which were popular in the 1950s. Adapted from Mika Waltari's novel, it tells the story of an Egyptian physician, Sinue (Edmond Purdom), involved in court intrigues during the reign of Akhenaten (Michael Wilding). Taking dramatic license, the film skips Tutankhamun, jumping the throne immediately to Horemheb (Victor Mature), alternately regarded as the founder of the 19th (Setian) Dynasty or as a non-dynastic Pharaoh between the

18th & 19th Dynasties. This film is interesting not so much for archæology as for the picture it sketches of court life and atmosphere in ancient Egypt. The Akhenaten era is a good subject for this, as of course it involved conflicts between the traditional priesthoods and the throne-patronized cult of Aten. Additional roles are played by Jean Simmons, Peter Ustinov, and Gene Tierney. The soundtrack is available on the MGA label and offers a nice selection of what Hollywood thinks ancient Egyptian music might have been like [but probably wasn't]."

F1B. *Egypt: Quest for Eternity*. National Geographic Society. MA: "Of all the archæological surveys of ancient Egypt, this is - as is in keeping with NG productions generally - one of the most professional and visually impressive."

F1C. *Mysteries of the Pyramids*. MA: "A film that investigates the Pyramids as incisively as #1F & #1L remains to be made. But this is a nice 'tourist trip', with a nice guide (Omar Sharif), if you can't visit Giza personally."

* * *

P1A. *KMT*. KMT Communications, 1531 Golden Gate Avenue, San Francisco, CA 94115. MA: "A layman's archæological magazine devoted to ancient Egypt. Subscriptions only - not normally available on newsstands."

Category 2: Ancient Egyptian Philosophy

Philosophie im alten Ägypten
as of July 10, 2004

In a relatively short span of time, the Egyptian culture went from barbarism to an advanced and intricate cosmological philosophy. After the fall of Egypt's initiatory priesthods - and the extinction of hieroglyphic literacy - this philosophy survived only in crude and superficial approximations, often so ludicrous out-of-context that Egypt became a prime target for romantic fantasy. Not for another two thousand years would its true tenets begin to be rediscovered, and popular understanding of them is still minimal - due, in no small part, to the significant dissimilarity between them and mainstream Western philosophy and mysticism, which proceed largely from Judaic/Christian assumptions. For the Setian to understand the Temple of Set, it is first necessary to understand and experience life as the initiated Egyptians perceived it, then to temper that impression with modern scientific knowledge.

2A. *Egyptian Mythology* by Veronica Ions. NY: Hamlyn Publishing Group, 1973 [series updated & reissued 1986 by Peter Bedrick Books]. [Deutschland: *Ägyptische Mythologie*. Vollmer Verlag, Wiesbaden, 1970.] (TOS-3) (SHU-2) MA: "Detailed analyses of the many divinities, religions, and religious centers of Egypt, this book differs from others on the same subject by not over-emphasizing the Osirian religion (about which the most information survived, accounting for the disproportionate emphasis accorded it by most Egyptologists and archaeologists). Contains much post-Budge data. Part of an excellent world mythology/religion series by the same publisher. Other volumes in the series include: *Chinese, African, Persian, Scandinavian, Greek, Celtic, Roman, Christian, Indian, Near Eastern, North American Indian, Oceanic, South American, and Mexican & Central American*."

2B. *Before Philosophy* by Henri Frankfort (author of #2Q) et al. Baltimore: Penguin Books, 1946. (TOS-3) MA: "A survey of higher cosmological, political, and moral thought prior to Hellenic Greece. The section on Egypt, written by John A. Wilson, summarizes Egyptian cosmology, the concept and functioning of the state, and various values of life. This material is particularly helpful in understanding the integration of Egyptian cosmology into the entire political and social attitude and derivative structures & institutions of the nation. This book is generally considered the classic work on its subject."

2C. *From Fetish to God in Ancient Egypt* by E.A. Wallis Budge. London: Oxford University Press, 1934. (Quality paperback reprint available) (TOS-4) MA: "This last major Egyptological text written by Budge incorporates many new archaeological discoveries not yet made when he authored his earlier works. 545 pages long and extensively documented, it may be considered his *magnum opus*. It covers the entire range of Egyptian religion, with abundant quotes from actual texts

and inscriptions. The Osirian cult is still disproportionately emphasized, however, and the political/social applications of the religious philosophy covered are not treated in detail.”

2D. *The Egyptian Heaven and Hell* by E.A. Wallis Budge. La Salle, Illinois: Open Court, 1974. (TOS-3) MA: “In this book Budge describes major Egyptian texts dealing with the *Tuat* (the ‘afterworld’) - specifically the *Book of Gates*, *Book of Am-Tuat*, and other accounts of a non-Osirian orientation. This material is valuable as a contrast to the more extensive and better-known *Book of Coming Forth by Day* (*‘Book of the Dead’*), which treats the same subjects from an Osirian perspective.”

2E. *The Conflict of Horus and Seth* by J. Gwyn Griffiths. Chicago: Argonaut Publishers, 1969. (TOS-4) MA: “This book contains both extensive quotes from Egyptian texts and analyses of later treatments of the legend by Herodotus, Diodorus, Plutarch, and subsequent scholars. It remains the definitive work on the subject, with a 23-page bibliography. It is out of print, and few copies exist, so significant material from it will be introduced from it as pertinent in Temple of Set papers. #2E may be considered a companion volume to #2G.”

2F. *The Dawn of Astronomy* by J. Norman Lockyer. Cambridge: MIT Press, 1964. [More recently republished at US\$45 by Kessinger Publishing; P.O. Box 160; Kila, MT 59920 - phone (406) 756-0167.] (TOS-3) MA: “Lockyer, an eminent British astronomer of the 19th century, developed a theory that the Egyptian gods - and the temples and artifacts dedicated to them - were closely integrated with astronomical phenomena. Although he accompanied his argument with extensive documentation, the theory was initially considered too radical to have substance. Recent archæological discoveries have prompted the reprinting and reconsideration of this book.”

2G. *Seth, God of Confusion* by H. Te Velde. Leiden, The Netherlands: E.J. Brill, 1977. (TOS-4) (SKM-1) MA: “This is the definitive analysis of Set in ancient Egyptian religion and philosophy. Essentially an archæological reference work, it includes 150 pages of text, 6 pages of bibliographic entries, and a section cross-referencing Set to major Egyptian texts. Reprinted [quality paperback] and revised from the original 1968 edition. Write for Brill’s current catalogue, which also includes many other works of possible interest. In the U.S.A. write to: E.J. Brill, P.O. Box 467, 24 Hudson Street, Kinderhook, NY 12106. Overseas: E.J. Brill, Postbus 9000, 2300 PA Leiden, The Netherlands. #2G may be considered a companion volume to #2E.”

2H. *Cleopatra* by H. Rider Haggard. NY: Harper & Brothers, 1888. Reprinted 1987 by Castle Books Division of Book Sales, Secaucus, NJ (ISBN 1-55521-122-4) [Deutschland: *Kleopatra*. Arthur Schilbach Verlag, Leipzig, 1898.] (TOS-5) (LVT-5) MA: "Haggard, better known as the author of *She* and *King Solomon's Mines*, also produced this extraordinary account of Egyptian initiatory priesthods and their relationship to the national government. The plot revolves around the hypothetical survival of a native line of succession, protected by the Priesthood of Isis, during the Ptolemaic era. Harmachis, last of this line is charged by the Priesthood to overthrow Cleopatra and reestablish the Egyptian dynasties. What transpires involves many lessons concerning initiation, honor, and the responsibilities of a true priesthood and priest-kingship. Aspirants to the Priesthood of Set should accordingly take seriously to heart the central theme of this story." JL: "The meeting of Harmachis with Cleopatra is that of one magician encountering another and proving as did *Star Wars*, *The Lord of the Rings*, and *The Wizard of Oz* that an 'evil' can be overcome only by chance or a yet greater 'evil', bearing in mind that 'evil' is in the eye of the beholder. The lessons of the central theme spoken of by MA for those aspirants to the Priesthood of Set are also extremely important."

2I. *Ancient Egypt* by Maurice Maeterlinck. London: George Allen & Unwin Ltd, 1925. (TOS-4) MA: "This essay succeeds in capturing the atmosphere of Khem to a degree unmatched by other published works. Chapters on life, the wisdom of the priesthods, the secret religion, and the spiritual atmosphere of the land. [Maeterlinck is also the author of #18D.]"

2J. *Development of Religion and Thought in Ancient Egypt* by James H. Breasted. NY: Charles Scribner's Sons, 1912. (TOS-4) MA: "Breasted was Professor of Egyptology and Oriental History at the University of Chicago, and this book is composed of a series of lectures given at a theological seminary. Although some of the source material is dated, this book covers the same ground as #2B with greater sophistication and detail. Egyptian texts are quoted and documented with precision, and appropriate attention is given to non-Osirian aspects of the national philosophy and to the integration of the religion with the entire state of being of Egypt."

2K. *The Mythical Origin of the Egyptian Temple* by E.A.E. Reymond. NY: Barnes & Noble, 1969. (TOS-4) MA: "Primarily an archæological text, this book treats the actual construction of Egyptian temples from the myths surrounding them. Major sections cover actual use of the temples - something rarely to be found in other works on Egyptian religion - as well as the legends concerning the conception and construction of specific edifices. Reymond is precise with his facts; the book is dry but thoroughly scholarly. Useful as a 'hard archæological' contrast to #2P."

2L. *Her-Bak* (two volumes) by Isha Schwaller De Lubicz. NY: Inner Traditions, 1954. (TOS-3 alternative to #2AB) (SHU-1) (LVT-1) MA: "Although speculative and intuitive rather than strictly historical, *Her-Bak* describes the experience of Egyptian priestly initiation clearly, coherently, and consecutively. The two volumes are in the form of a narrative story whereby a young Egyptian, Her-Bak, undergoes both exoteric and esoteric selection and schooling. Included throughout the narrative are many digressions into the social, political, and cultural life of ancient Egypt. A wealth of appendices provide more detailed discussions of some of the key concepts and points addressed in the story proper. The reading of *Her-Bak* is a pleasant, reflective, and meditative experience - so much so that one is occasionally relaxed to the point of sleep! Her-Bak's Egypt seems to be suspiciously free of the interpersonal strife that characterizes so much of human society. If there is a shortcoming to this work, then, it is that it doesn't come to grips with 'low' human nature in the way that #2H, #2M, or Waltari's *The Egyptian* can do. When all of life begins to seem like a Booth cartoon, read some *Her-Bak*. [For a more archæological treatment of the Egyptian priesthood institution, see #2AA.]" JL: "MA's description of the two volumes is concise and insightful. One could wish de Lubicz had Dr. Aquino's ability to say a lot in fewer words. The GM of the Order of Leviathan detests the *Her-Bak* books with a passion, but admits grudgingly that the set holds more than its share of wisdom as Her-Bak *Xepers* from urchin to initiate." DW: "The Schwallers were French Romantics who undertook a magical and philosophical interpretation of Egyptian culture and symbolism. I would include Schwaller on my list of Magi; his Word was *Al Khemi*, which was later reUttered by Ronald K. Barrett as *Xem*. For one perspective on Schwaller see his biography: *Al Khemi: Hermetic, Occult, Political, and Private Aspects of R.A. Schwaller de Lubicz* by Andre Vandebroek (Hudson, NY: Lindisfarne Press, 1987)."

2M. *Wisdom's Daughter* by H. Rider Haggard. NY: Del Rey #345-27428-8-195, 1922. (TOS-3) (LVT-2) MA: "Another approach to the subject of #2L in the form of a novel concerning the Egyptian initiation of Ayesha, central figure of Haggard's *She* and its sequels. The novel's orientation is first Osirian [Ayesha's initiation is as a Priestess of Isis] and ultimately theistic, but her use of her priesthood is quite Setian - thus leading her to the experiences recounted in *She* and *Ayesha: The Return of She*. *Her-Bak* this is not!" JL: "Anyone whose only exposure to Haggard's She-Who-Must-Be-Obeyed is #F2B is missing a great deal. The movie's characters cannot hold a candle to the actual Black Magician which Ayesha is. Members of the Order of Leviathan will benefit from seeing the mind of the Priestess [at least nominally of Isis] in motion as she plans for the present and future, invariably confounding her foes. Time and circumstance are the servants of Ayesha, not her masters."

2N. *Mathematics in the Time of the Pharaohs* by Richard J. Gillings. Cambridge: MIT Press, 1972. (TOS-4) MA: "This is a scientific textbook; its chapters are filled with mathematical formulæ and calculations as the Egyptians employed them. Apart from the purely technical evidence it offers concerning the high level of Egyptian civilization, it may be considered an interesting cross-reference with #12E and #12F."

2O. *Star Maps* by Wm. R. Fix. London: Octopus Books, 1979. (TOS-3) MA: "In this book Fix, the author of #1L, undertakes the somewhat more ambitious task of making sense out of Egyptian 'out of the body' writings, specifically with regard to extra-terrestrial life sources and life-after-death modes of existence. This book has strong points [interesting analyses of various inscriptions, correlations to the work of Lockyer (#2F) and Lilly (#19N)] and weak points [accounts of 'astral' experiences of dubious authenticity and relevance, i.e. Stanford Research Institute (see #19W)]. Yet Fix brings to this study the same sincerity and tenacity evident in his earlier work; he is trying to make sense of some admittedly perplexing data. His conclusion is that man is primarily a metaphysical and only degeneratively a physical entity, and that his eventual triumph over the physical orientation will enable the initiated intelligence to return to a universal/stellar mode of unrestricted existence and consciousness. In this theme Fix has much in common with most of the initiatory texts and stories in this reading list category. This book could also be classified in categories #18 or #19, but is placed here because of Fix' many references to ancient Egyptian texts and philosophies. A well-researched and argued hypothesis, not a definitive statement."

2P. *The Temple in Man* by R.A. Schwaller de Lubicz. Brookline, Massachusetts: Autumn Press, 1949. (TOS-4) MA: "De Lubicz, an alchemist [in the philosophical sense] became an amateur Egyptologist, residing near Luxor for 15 years. In this book he presents the thesis that Egyptian temple construction has certain geometric and architectural relationships to the human body. Further - and perhaps more central to his Egyptological contributions - he proposes that any study of ancient Egypt pre necessitates one's personally assuming the Egyptians' philosophical outlook. Otherwise the monuments and writings convey distorted meanings. The clarity, logic, and coherence of #2L (written by his wife) are the best possible testimony to this approach."

2Q. *Kingship and the Gods* by Henri Frankfort (Editor of #2B). Chicago: University of Chicago Press, 1948. (TOS-3) MA: "A comparative study of the institutions of Egyptian and Mesopotamian kingship and their relationship to the respective religious and magical codes of the lands in question. Relevant to the Temple of Set not only because of the historical material contained, but also because of its indication that Platonic concepts of the role of the philosopher-king originated in Egyptian governmental tradition."

2R. *Principles of Egyptian Art* by Heinrich Schaefer (Emma Brunner-Traut, Ed.) (John Baines, Trans. Ed.) Oxford: Clarendon Press, 1974. [Deutschland: *Von ägyptischer Kunst, besonders der Zeichenkunst*. Heinrichs Verlag, Leipzig, 1922.] (TOS-4) MA: "From E.H. Gombrich's foreword: 'This book is more than a classic of Egyptology. Its results must be of interest to art historians, psychologists, and philosophers who concern themselves with systems of signs and their role in communication. It constitutes indeed the only attempt ever made of analyzing an artistic style as a mapping procedure. Schaefer has successfully reconstructed the key we have to consult if we want to interpret an Egyptian image in terms of what it is intended to represent. Put in another way, he teaches us the rules of transformation we must apply if we want to translate an Egyptian representation into the corresponding verbal description of a real or imaginary situation.'"

2S. *The Opening of the Way* by Isha Schwaller de Lubicz. NY: Inner Traditions, 1979. (TOS-3) MA: "A non-fictional treatment of some of the main themes of #2L by the same author. As is the case with some of the philosophical dialogues in #2L, the writing style is a bit on the dry side. Moreover the argument culminates in a somewhat lame proposal for gnostic Christianity, which is presumably the result of the author's feeling she has to end up in some kind of mode acceptable to the mainstream of Western religious tradition [a mistake]. The reader should not be put off by this, but should approach the text for what it does present competently."

2T. *Egyptian Language* by E.A. Wallis Budge. NY: Dover Publications, 1973. (TOS-3) MA: "A small, economical, and relatively easy-to-read introduction to Egyptian hieroglyphics. This book will not teach you to become fluent in ancient Egyptian, however; for that you would have to undertake more extensive and exhaustive studies. [Ten years of training was required of Egyptian scribes.] If you are not deterred, proceed to #2U and #2X."

2U. *An Egyptian Hieroglyphic Dictionary* (two volumes) by E.A. Wallis Budge. NY: Dover Publications, 1978. (TOS-4) MA: "A reprint of the original 1920 dictionary, which is virtually unavailable outside of libraries. Though flawed by some later discoveries in hieroglyphic translation techniques, this remains the most available and easy-to-read publication of this type."

2V. *Symbol and the Symbolique* by R.A. Schwaller de Lubicz. NY: Inner Traditions. (TOS-4) MA: "An introduction to the vital [as opposed to rational] philosophy espoused by the author in #2P. This book specifically addresses the Egyptians' use of symbol and symbolism in representing such concepts."

2W. *The Gods of the Egyptians* by E.A. Wallis Budge. London: Open Court, 1904 (reprinted in two volumes by NY: Dover, 1969). (TOS-3) (SHU-2) MA: "Budge's survey of the principal Egyptian gods and groupings of gods. Extensive

and pertinent chapters concerning Set and Nephthys (who are usually treated rather superficially in other books on this subject). A good cross-reference to #2A.”

2X. *Egyptian Grammar* by Sir Alan Gardiner. Oxford: University Press, 1927 (Third Edition reprinted through 1979). (TOS-4) MA: “This 646-page hardcover book will teach you how to read and write hieroglyphic text, but it is a difficult and demanding undertaking. There is a dictionary in the latter part of the book; while not as large as that of #2U, it is generally acknowledged to be more accurate since it reflects advances in the field since Budge’s time. Currently selling for about £17 in London.”

2Y. *Sacred Science* by R.A. Schwaller de Lubicz. NY: Inner Traditions, English translation 1982. (TOS-4) MA: “This book - the most extensive work by this author - might perhaps be described as his version of the #2S argument, supported by a non-fictional treatment of the principles espoused [pardon the pun] in #2L. It is noteworthy for comparisons drawn to Pythagorean and Copernican thought. I would assess it as being somewhat more speculative and subjective than a strictly-archæological analysis should be, and again the author’s inclination towards an Osirian bias and a resultant Gnostic Christianity is - as in #2S - apparent.”

2Z. *Egyptian Mysteries* by Lucie Lamy. NY: Crossroad, 1981. (TOS-3) MA: “Lamy was a long-time student of R.A.S. de Lubicz, and her superb Egyptian/hieroglyphic illustrations, both line drawings and color paintings, may be found throughout his works as well as in the *Her-Bak* volumes. In this slim but elegant treatise on Egyptian religious philosophy - also beautifully photo-accented and illustrated, she displays her considerable skill as an author and philosopher as well. In keeping with what I am tempted to call the ‘de Lubicz style’, the discussion is marked by serenity and quiet reverence for the concepts being treated; this is no ‘textbook’ that treats the ancient Egyptians like so many interesting bugs to be dissected. 96 pages - about the size of one of the Hamlyn books. More diverse than #2A in its treatment of philosophical concepts, and I would say more insightful as well - but not nearly as systematically organized. This is a ‘browsing and enjoying’ book.”

2AA. *The Priests of Ancient Egypt* by Serge Sauneron. NY: Grove Press (Black Cat Edition), 1980. (TOS-3) MA: “Serge Sauneron is a former Director of the French Oriental Archæological Institute in Cairo, and has participated in excavations in Tanis and Karnak. In this 190-page book he focuses on the concept of the priesthood as it evolved in the ancient Egyptian culture. Whereas #2L is more intuitive than archæological, #2AA is solidly an archæological work. Chapters deal with: the priestly function, the world of the temples, the sacred activities, the sacred wisdom, and the fortunes & misfortunes of the priesthoods. The rise and fall of various priesthoods over the dynasties is also discussed in some

detail, including the renaissance of the Priesthood of Set during the XIX-XX Dynasties.”

2AB. *Serpent in the Sky: The High Wisdom of Ancient Egypt* by John Anthony West. NY: Julian Press, Inc. (ISBN 0-517-56635-4), 1987. (TOS-3 alternative to #2L) MA: “An extremely lucid and concise summary of the de Lubicz interpretation of Egyptology, easily available in this high-quality oversized paperback. Preface by Peter Tompkins, author of #1F. Whereas #2L presents these ideas through the medium of a narrative story, this book is completely analytical in format. The essence of de Lubicz’ argument is that, in its literature, art, and architecture, Egypt incorporated an extremely sophisticated metaphysical philosophy which must be intuitively apprehended, not merely archæologically deciphered. Such a heretical approach to Egyptology has made de Lubicz anathema to conventional Egyptologists, but they remain unable to refute his propositions.”

2AC. *Symbol and Magic in Egyptian Art* by Richard H. Wilkinson. London/NY: Thames and Hudson Ltd, 1994. (SKM-1) DW: “This book is a follow-up to Wilkinson’s *Reading Egyptian Art*. It deals with the symbolism of form, size, location, materials, color, numbers, hieroglyphs, actions, and gestures. Full of examples, and an explanation which is both readable and scholarly.”

2AD. *Hieroglyphics Without Mystery: An Introduction to Ancient Egyptian Writing* by Karl-Theodor Zauzich (translated and adapted from the German (Verlag, 1980) by Ann Macy Roth. Austin, TX: University of Texas Press, 1992. ISBN 0-292-79804-0 (pbk.) (TOS-3) DW: “This is a small volume that attempts to fill the gap between the child-level introductions to the Egyptian language and the standard text, Sir Alan Gardiner’s *Egyptian Grammar* (#2X). Written primarily for tourists and museum visitors, it imparts the information required to read short inscriptions. The material on vocabulary and grammar is both well organized and very readable. The first part of the book contains a concise description of the writing system, and the second part applies it to several dozen photographs of inscriptions. It also has a number of useful appendices, including suggestions for pursuing further study of the hieroglyphs. There are also many workbook-style problems in the text. A good alternative to the more elementary and dated #2T.”

2AE. SAOC 54. *The Mechanics of Ancient Egyptian Magical Practice* (Second Edition Revised) by R.K. Ritner. Chicago: Oriental Institute, 1995. ISBN 0-918986-75-3. (TOS-4) DW: “I was very glad to hear that Ritner’s revised dissertation is reprinted. Thanks for letting us know, Priest Radtke. It is the absolute **best** source, with only two drawbacks. It is costly (US\$50). It assumes some familiarity with Egyptian thought/language. If you really want to do Egyptian magic, you need this book.” From the publisher’s announcement: “To date no comprehensive treatment of Egyptian magic has focused on the practice of

the magician. Both general studies and textual publications have emphasized instead the religious elements in the contents of recited spells, while the accompanying instructions, with their vignettes and lists of materials, instruments, and ritual actions, remained uninvestigated. This study represents the first critical examination of such 'magical techniques', revealing their widespread appearance and pivotal significance for all Egyptian 'religious' practices from the earliest periods through the Coptic era, influencing as well the Græco-Egyptian magical papyri. The author also discusses the 'pagan-Egyptian' influence on Old and New Testament practices and in the lives of the Coptic Desert Fathers. The second edition includes minor corrections from the original edition. 'This volume is a significant revisionist approach to ancient Egyptian magic. As a result of a methodical analysis of both the textual and archaeological records, Ritner concludes that the boundaries between ancient Egyptian magic, religion, and medicine were not as strictly observed as modern commentators believe. Furthermore he categorically denies the frequent attempts of moderns to define ancient Egyptian magi as a phenomenon dealing with the supernatural, practiced primarily for nefarious purposes sub rosa by individuals outside of the religious mainstream ... Ritner's engaging prose style and felicitous exegesis of even the most arcane material make for easy reading. But more important still, the content of the work ensures that it will become a vital reference tool for all engaged in any aspect of ancient Egyptian religion.' [From a review in *Journal of the American Oriental Society* 114 (1994) 513]. To order, contact Oriental Institute Publications Sales, 1155 E. 58th Street, Chicago IL 60637, or call Chris Kahrl (Sales Manager) at (312) 702-9508, or email Chris at c-kahrl@uchicago.edu

2AF. *Idea into Image: Essays on Egyptian Thought* by Erik Hornung. NY: Timeken, 1992. [Deutschland: *Geist der Pharonenzeit*. Artemis Verlag, 1989.] (TOS-1) DW: "This book is the best introduction to Egyptian thought. Chapters include: Word and Image, Origins, Time and Eternity, Limits and Symmetries, The Hereafter, The Temple as Cosmos, The Concept of *Maat*, History as Celebration, Body and Soul. Horning's books are the best of the best; any and all are recommended. Originally written in German. He is a Professor of Egyptology at Basil."

2AG. *Seven Faces of Darkness: Practical Typhonian Magic* by Don Webb. Smithville, TX: Runa-Raven Press, 1996. (TOS-1) DW: "A study of the magic of the Late Antique Mediterranean with a special emphasis on the figure of Set-Typhon in the magical writings and practices of that time. Useful for understanding the relationship of practical sorcery to the process of initiation."

2AH. *The Ancient Egyptian "Tale of the Two Brothers"* by Susan Tower Hollis. Norman, OK: University of Oklahoma Press, 1990. (TOS-4) (SKM-1) DW: "The Papyrus d'Orbiney has a reworking of an Egyptian fairytale known as the 'Tale of the Two Brothers' into a Setian initiatory manual. The papyrus was

written for Prince Seti-Merenptah, who later became Seti II. Dr. Hollis' book is a great scholarly examination of the papyrus with many useful, hard-data insights into the nature of life, Set, Anubis, rebirth, and Remanifestation. It may be a bit challenging to someone new to Egyptology."

2AI. *The Secret Lore of Egypt: Its Impact on the West* by Erik Hornung and David Lorton (trans.). Cornell University Press, 2002. ISBN: 0801438470. (TOS-4) Patty Hardy IV°: "This volume documents the most visible, persistent, and pervasive legacy of ancient Egypt: esoteric teachings and arts, mystery schools, and secret societies, architectural tributes and political movements reflecting a view of Egypt as fountainhead of wisdom. For this perspective he coins the term 'Egyptosophy'. [This book could also go in RL#4, as a survey of the roots of contemporary occultism.] Hornung, a Professor Emeritus of Egyptology at the University of Basel, writes that 'scholarly concern with the esoteric tradition is still in its infancy and stands in inverse proportion to the immense importance of the esoteric among the general public' and muses: 'Are we heading for a new Renaissance in which Egypt, though in a very different form, will again play a role?'"

2AJ. *The Mind of Egypt: History and Meaning in the Time of the Pharaohs* by Jan Assmann and Andrew Jenkins (trans.). Hardcover: New York: Metropolitan Books, 2002 (ISBN: 0805054626). Paperback: Harvard University Press, 2003 (ISBN: 0674012119). (TOS-3) Patty Hardy IV°: "This history strives to trace and document transformations of meaning - changes in the philosophy and self-image of ancient Egyptian - using three sources of evidence: 'traces' (material artifacts), 'messages' (the content of inscriptions and papyri, which contain both explicit and implicit clues to the authors' perspective), and 'memories' (folklore, myth and other narratives of the remembered past). Each source has strengths and blind spots. With these three sources Assman braids a history of Egypt from unification to the birth of modern Egyptology - which Assmann views as a victory of the 'traces' school over rival interpretations of ancient Egypt. But this victory is not the last word: 'Today we know infinitely more about Egypt than did the experts of the eighteenth century. But we are also infinitely less sure of what to do with that knowledge. Only gradually are endeavors emerging to supplement that antiquarian preoccupation with traces (the merits of which are beyond question) with an attempt to enter into a dialogue with the newly readable messages of ancient Egyptian culture and thus to reestablish them as an integral part of our cultural memory.' Since 1976 Assmann has held a professorship of Egyptology at the University of Heidelberg. Assmann makes points generally relevant to the Setian interest in Egypt: (a) the West is viewed as having 'dual foundations' in Greek classicism and Hebrew religion, but both of these are responses to contact with Egypt; (b) this cultural legacy of Egypt continually remanifests and re-informs the West, regardless of the suppressed or disreputable cast given to it."

2AK. *The Literature of Ancient Egypt: An Anthology of Stories, Instructions, Stelæ, Autobiographies, and Poetry* by William Kelly Simpson (Ed.), with Robert K. Ritner, William Kelly Simpson, Vincent A. Tobin, and Edward F. Wente, Jr. (trans.). Paperback: American University in Cairo Press, 2003. (ISBN: 9774248171). Also through Yale University Press, 2003. (ISBN:0300099207). (TOS-3). Patty Hardy IV^o: "Popular understanding of ancient Egypt rests on the juxtaposition of impressive images (documentaries portraying the Pyramids, the treasure of Tutankhamen) with a hostile religious subtext (*The Ten Commandments*, *The Prince of Egypt*). This 500-page paperback allows the ancient Egyptians to speak for themselves, in tones witty, humorous, reflective, moral, passionate, and imaginative. As a sourcebook it includes translations of works examined or reworked elsewhere in the Reading List: 'The Contendings of Horus and Seth' (RL#2E), 'The Tale of Two Brothers' (subject of RL#2AH), 'Setne Khaemuas and the Mummies' (RL#F2A), and 'The Story of Sinuhe' (RL#F1A)."

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F2A. *The Mummy*. Universal, 1932. MA: "The first and best of many 'mummy/monster' films, *The Mummy* actually involved more research and subtle allusions than most of the viewing public is aware of. The 'Scroll of Thoth' in the film was taken from #18C, and the mummy himself was named after Imhotep, legendary architect of the Pyramid of Zoser. Makeup by Jack Pierce, the Universal wizard responsible for most of the classic film-monsters of the 1930s, such as the Frankenstein monster and the Chaney wolf-man. Edward Van Sloan makes as crafty an opponent for Boris Karloff here as he does for Bela Lugosi in *Dracula*."

F2B. *She*. Hammer Films. MA: "There have been eight film treatments of *She* (cf. #2M), though, as far as I know, none of the other *She* -series books by Haggard. The most lavish and most recent stars Ursula Andress as Ayesha. I have not yet found it as a videocassette, but have seen it broadcast occasionally on television. The last and best of the seven silent-film versions was shot in 1925 starring Betty Blythe, with cards written by Haggard himself."

Category 3: Religion and Dæmonology in Historical Perspective

Religion und Dämonologie in historischer Perspektive
as of February 26, 2003

Today's philosophical and religious climate derives from the interaction and competition of a great many schools of logic, superstition, science, and intuition throughout history. It is necessary for the Setian to acquire at least a working familiarity with such systems, as the information gained is often useful in the development of both Greater and Lesser Black Magical techniques. Furthermore, while the original Priesthood of Set did not survive the decadence and downfall of Egypt, many of its characteristics were either preserved by other cultures or independently discovered by initiates of other magical/philosophical systems. The works selected for this category are intended to survey the more elaborate and esoteric concepts of intellectual elites throughout the ancient Mediterranean and Western European cultures. [See also Category 24.]

3A. *Religion in Ancient History* by S.G.F. Brandon. NY: Charles Scribner's Sons, 1969. (TOS-3) MA: "This book is worth chasing down through a library. It consists of 25 essays on such topics as the soul, national religions, the Devil, life after death, Dualism, Jewish history to 70 CE, early Christian mythology, Time as God and Devil, origins of religion, the Akhenaten period, early Christian Gnosticism, and angels. Author a Professor of Comparative Religions at Manchester University."

3B. *The History of the Devil* by Paul Carus. NY: Land's End Press, 1969 (paperback reprint 1974 by Open Court). (TOS-3) (SHU-1) (LVT-1) MA: "Still the standard reference work on the topic, containing chapters on the devils and dæmons of many cultures from antiquity to the present. Included are many perceptive observations on the concept of 'evil' in human behavior. In his *Confessions* Aleister Crowley remarked: 'Carus had always interested me as being widely learned, yet understanding so little. After meeting him, I decided that I liked him for it.'" JL: "Occultists of ye olden days believed that to know the name of a demon was to have power over him. They were correct only insofar as their belief was an attempt to define a principle or supposed entity and therefore have the power to use it through understanding it. In the case of #3B, Carus' work has placed a name and brief history with almost every devil for whom one could wish, and with a few for whom one would not. Attractive or otherwise, the demons in #3B are named, traced, and cross-referenced. The Order of Leviathan member can find historical background in the book and use it to follow the trail of the Serpent."

3C. *Christian Mythology* by George Every. NY: Hamlyn Publishing Group, 1970. (TOS-3) MA: "Another in the Hamlyn mythology series [see #2A], updated & reissued in 1986 by Peter Bedrick Books. It exposes the origins and adaptations of Christianity and includes a number of later legends quite at odds with the *Bible*."

The author's comments on the psychological need for specific myth-types are quite illuminating. The book is neither pro nor con - merely analytical. Hence it is an excellent source of data for dialogues with Christians; you can respond to theological issues on a historical rather than on an emotional, dogmatic, or æsthetic basis."

3D. *The Romance of Sorcery* by Sax Rohmer. NY: Causeway Books, 1973. (TOS-3) MA: "Better known as the author of the *Fu Manchu* novels [fun to read if you're into 1890's 'Yellow Peril' themes and heroines who faint a lot], Rohmer was also an initiate of the Golden Dawn who dreamed of writing an authoritative commentary on the occult. This book was the result - an empathetic but not-uncritical profile of history's prominent sorcerers, including Apollonius, Nostradamus, Dee, Cagliostro, Blavatsky, and Francis Barrett. Written in 1913 and especially commended by Harry Houdini."

3E. *Secret Societies* by Norman MacKenzie (Ed.). NY: Crescent Books, 1968. [Deutschland: *Geheimgesellschaften*. Ramon F. Keller Verlag, CH-Genf, 1974.] (TOS-3) MA: "While not as extensive as #3F, this book has the advantages of being relatively current and attractively illustrated. Chapters on the Mafia, Ku Klux Klan, Chinese Triads, Freemasons, Knights Templar, Thugs, Rosicrucians, etc. Well-researched and very readable. Three initiatory rituals (KKK, Mafia, and Masonic) are appended."

3F. *The Secret Societies of All Ages and Countries* (two volumes) by Charles William Heckethorn. New Hyde Park: University Books, 1965. [Deutschland: *Geheime Gesellschaften, Geheimbünde u. Geheimlehren*. Renger Verlag, Leipzig, 1900.] (TOS-3) MA: "Written in 1875 and revised in 1897, this remains the major work on the topic. It does full justice to its ambitious title. In addition to discussing the characteristics of secret societies *per se*, Heckethorn includes comments on the clandestine operations of supposedly above-ground organizations (such as the Jesuits). Literally hundreds of groups are covered. If nothing else, it will leave you with the impression that there have been quite a number of sneaky people around."

3G. *The Magic Makers* by David Carroll. NY: Signet #E-6556, 1974. (TOS-3) MA: "This little paperback covers somewhat the same ground as #3D and #4C, with the advantage of being less dated. There are chapters dealing with the reality of magic, the magical universe, the interrelationship of magic and science, and the national magical practices of Egypt, Israel, Greece, and Rome. Individual magicians profiled include Apollonius, Dee & Kelly, Cagliostro, Saint Germain, Agrippa, and Faust."

3H. *The Secret Societies of All Ages* by Manly Palmer Hall. Hollywood: Philosophical Research Society, 1928. (TOS-4) MA: "Available in a variety of sizes and pricetags, this book contains 45 chapters on just about everything

remotely connected with the Rosicrucian/Masonic tradition. Hence there is considerable material on Egypt, the Pythagoreans, Atlantis, the Cabala, etc. It is admittedly a treasure-house of sorts, but the intelligent reader will note an abundance of unsupported speculation. There are no footnotes, bibliographical references, or documentary attributions. Accordingly this volume is best used as an introduction to interesting areas of study rather than as a definitive text concerning them. It [particularly the larger/more expensive editions] looks nice on a coffee-table. The biggest one (Golden Anniversary monster edition) is heavy enough so that you can bash a rat with it and be reasonably assured he's now a two-dimensional rat. The information in this book is also handy for confusing [equates to impressing] Masons and Rosicrucians whose cages you want to rattle. [If you want to understand what Freemasonry and Rosicrucianism are all about, your best bet is #3E.]”

3I. *Encyclopedia of Occultism* by Lewis Spence. New Hyde Park: University Books, 1960 (originally published 1920). (TOS-3) MA: “There are three ‘occult’ encyclopædias on this reading list, the others being #4E and #4F. Although dated, this one is extremely well researched, objective, and thorough. Its companion volume, Nandor Fodor’s *Encyclopedia of Psychic Science*, is less likely to be of interest or practical value. Before acquiring a copy of #3I, consider whether #4E, which reprints extensively from it, will suffice for your needs and interests.”

3J. *The Occult Sciences in the Renaissance* by Wayne Shumaker. Berkeley: University of California Press, 1972. (TOS-3) MA: “Shumaker is Professor of English at U.C. Berkeley. This definitive work includes sections on astrology, witchcraft, White Magic, alchemy, and Hermes Trismegistus - painstakingly footnoted and with thoughtful critical analyses. ‘The analyst does not take for granted the necessary existence of truth, much less of profound, forgotten wisdom in any of the systems, but treats them objectively as historical efforts to understand the world in which man is placed and to use his knowledge for human purposes.’ [See also #3N.]”

3K. *The Dark Side of History: Magic in the Making of Man* by Michael Edwardes. NY: Stein & Day, 1977. (TOS-3) MA: “A fascinating investigation by a Professor of History and Political Science into the roles of magic in major social movements of history - from Mesopotamia to the French Revolution to Maoist China. This might be considered a reflective essay rather than a documentary analysis, but Edwardes’ work is a commendable effort towards bridging the gap of ignorance that usually separates magic from the social sciences. Not as much fun to read as #4B, perhaps; but one doesn’t feel quite so far out on a limb either.”

3L. *The Western Mystical Tradition* by Thomas Katsaros and Nathaniel Kaplan. New Haven, Conn.: College & University Press, 1969. (TOS-3) MA: “A very good history of mysticism from Hellenic Greece onwards. Offers the

‘mystical perspectives’ of many of the philosophers whose more materialistic concepts are treated in tomes such as #16A.”

3M. *A History of Magic and Experimental Science* by Lynn Thorndike. NY: Columbia University Press, 1923 (eight volumes). (TOS-4) MA: “Frazier’s *Golden Bough* - which would seem to be an inevitable component of a reading list such as this - was ultimately not included because its focus on mythology as such (i.e. as an essentially anthropological phenomenon) offers no thesis which is usable by magicians. ‘Magic,’ said Frazier in an oft-quoted passage, ‘is science that doesn’t work.’ Since Black Magic as defined by the Temple of Set **does** work, and since we are not interested in variations that don’t work, we seek more illuminating histories to trace its development. Thorndike’s is one such. In this massive work he shows the complex interrelationships between the magical, the scientific, and the philosophical from the time of ancient Egypt to the 17th century CE - after which the influence of materialism and logical positivism acted to suppress both magic and philosophy in favor of an all-embracing scientific method. Like the unabridged *Golden Bough*, Thorndike’s opus is usually to be found only in major libraries. You should be aware of its existence for advanced research purposes.”

3N. *Pythagorean Palaces: Magic and Architecture in the Italian Renaissance* by G.L. Hersey. Ithaca: Cornell University Press, 1976. (TOS-4) MA: “According to Pythagorean philosophy, numbers and proportions possess **quality** as well as quantity, and the elements of architecture approach excellence as they maximize incorporation of these elements of quality. In this book Hersey, Professor of Art History at Yale University, analyzes several Italian Renaissance buildings according to the Pythagorean standards employed by their architects. [See also category #12 in general, as well as #3J. See also #6O for observations concerning architecture which is conspicuously lacking in Pythagorean excellence.]”

3O. *A History of Secret Societies* by Arkon Daraul. NY: Citadel Press, 1961. (TOS-3) (COS-3) AL: “A fine essay on the subject, with objectivity and much attention to detail.” MA: “This survey includes chapters on such groups as the Order of the Peacock Angel (Yezidi), Knights Templar, Assassins, Sufis, Gnostics, Castrators, Vehm, Rosicrucians, and of course the Masters of the Himalayas. Used by the early Church of Satan as a source document for appropriate magical and ritual material. No documentation is offered, so this book is best considered at face value.”

3P. *The Lost Key to Prediction: The Arabic Parts in Astrology* by Robert Zoller. NY: Inner Traditions, 1980. (TOS-3) MA: “The first part of this book is an exacting examination into the philosophical and metaphysical bases for astrological theory, resulting in the author’s postulate that the true astrologer deals ‘with the material globes in astrology only insofar as they are used to time the movements of the inner “planets” and “stars” that lie hidden at the center of man’s

being'. Part Two consists of Zoller's translation of a 13th-century Latin astrological text by Guido Bonatti. In Part Three Zoller applies Bonatti's concepts to the construction of horoscopes. One of the most sophisticated conceptual studies of astrology yet penned. Reviewed in detail in *Runes* #III-1. The excellent bibliography is supplemented by extensive notes. The author is an ex-Adept II° of the Temple of Set and a practicing astrologer. [See also his review of #3R, described in that entry.]”

3Q. *Larousse Encyclopedia of World Mythology* by Pierre Grimal (Ed.). NY: Excalibur Books, 1981. (TOS-3) MA: “As the title indicates, this is the ‘mythology’ volume in the Larousse series of encyclopædias. 550 pages - in fine print - jammed with information. Note that this book focuses on mythology, not on occultism, so it is more descriptive of systems [from an archæological/anthropological/ sociological point of view] than analytical concerning their various merits, drawbacks, substance, etc. The editor is a Professor at the Sorbonne in France.”

3R. *The Serpent and the Rainbow* by Wade E. Davis. NY: Warner Books #0-446-34387-0, 1987. [Deutschland: *Die Toten kommen zurück*. Drömer-Knaur Verlag, München, 1986.] (TOS-3) MA: “This is **the** book explaining the Voodoo system of Haiti and the manner in which zombis are actually created - not by supernatural means, but by the secret use of poisons. The book is based upon field research by the author, who holds undergraduate degrees from Harvard University in Ethnobotany and Biology, and more recently a Ph.D. in Ethnobotany. #3R is reviewed in detail by Adept Robert Zoller (author of #3P) in *Scroll* #XII-3, June 1986.”

3S. *The Books of the Beast* by Timothy d'Arch Smith. London: Crucible (Aquarian Press/Thorsons Publishing Group, 1987. (TOS-4) MA: “This is a 126-page, high-quality paperback collection of essays on Aleister Crowley, Montague Summers, Ralph Nicholas Chubb, Francis Barrett (author of *The Magus*, the book which revived an interest in sorcery & ceremonial magic in 19th-century England), Florence Farr (author of #10I), and the British Library's catalogue of erotica. This collection is cited here because of some interesting anecdotes it contains re Crowley, Summers, Barrett, and Farr. If you are interested in one or more of them, you might enjoy this book as a ‘casual read’. But I would not consider it essential.”

3T. *Testament: The Bible and History* by John Romer. NY: Henry Holt, 1988. (TOS-3) MA: “A superb study of the history of the Judæo/Christian *Bible*, to include its sourcing from pre-J/C cultures and mythologies and its assembly and revision over the Christian period in Europe. There is also a companion PBS television series, also excellent, narrated by Romer. This study is valuable for its objectivity; Romer is not unsympathetic to the J/C cultural heritage, but neither does he seek to distort its true historical origins. The author is a distinguished

Egyptologist and archæologist.”

3U. *Strange Superstitions and Magical Practices* by William J. Fielding. Philadelphia: Blakiston Company (Circle Books), 1945. (TOS-3) Terry Quesenberry II°: “This little book is surprisingly objective and broad in its coverage of superstition and magic in its manifold phases, considering the time it was published. Topics covered include Satanism, Black Mass, Walpurgisnacht, lycanthropy, pentagram (as an emblem of perfection), evil eye, Nietzsche, mysteries of nature, mysteries of number, ancient Egypt, divination, magic of mathematical formulæ, dæmonology, origins of pagan holidays, and witchcraft.”

3V. *The Devil in Legend and Literature* by Maximilian Rudwin. La Salle: Open Court, 1989 (latest reprint). (TOS-3) DW: “An alternative to #3B. For my money this volume, dedicated to the memory of Paul Carus, is much the superior volume.”

3W. *The Fifth Sun* by Burr Cartwright Brundage. Austin: University of Texas, 1983. (TOS-3) DW: “This book explains the Aztec mindscape rather well and includes great coverage of Tezcatlipoca, the Aztec Set. A good book to read for a cross-cultural perspective on Set.”

3X. *The Occult in America: New Historical Perspectives* by Howard Kerr & Charles L. Crow (Eds.). Chicago: University of Chicago, 1983. (TOS-4) DW: “Of historical interest to Setians both socially and in terms of the development of occult wisdom & folly in North America. Of particular interest are the effects of the Hindu Left-Hand Path (Vivekananda), Theosophy, and African religious practices. The opening essay, ‘Explaining Modern Occultism’ by Robert Galbreath, almost garners the book a TOS-1 rating.”

3Y. *Hermetic Magic* by Stephen Edred Flowers, Ph.D. York Beach, ME: Samuel Weiser, 1995. (TOS-1) DW: “This book is an analysis both scholarly & practical of the Southern tradition’s greatest magical success [until the Temple of Set]. It deals with the synthesis of Greek & Egyptian traditions into Hermeticism; with ancient, modern, & postmodern theories of magic; and with practical spell-book methodology. The Hermetic tradition involves gaining & using power, and this is the best gateway in the English language. It is the Arrow handed by Arrabis to me.” MA: “The term ‘Hermeticism’ brings to mind vague, inconsistent, & impotent Judæo/Christian mystical fluff. This book has nothing to do with that. Rather Flowers explores the historical filtering of coherent Egyptian magical theory & practice through a number of later cultures, then explains how the core concepts may be put into effective practice.”

3Z. *The Presence of Shiva* by Stella Kramrisch. Princeton: Princeton University, 1981. (TOS-4) DW: “This book, nicely reprinted as a Bollingen

paperback, is a study of the figure of Rudra/Shiva, the 'Set' of Hinduism and focus of much historical & current Hindu Left-Hand Path practice. It is another way to get a handle on the Prince of Darkness beyond our usual Satanic & Egyptian lenses. 'Rudra is consciousness, and his actions are its forms.' A useful initiatory model for those drawn to the gate of the East."

3AA. *The Myth of Egypt and its Hieroglyphs in European Tradition* by Erik Iversen. Princeton: Princeton University, 1961 (Mythos Edition, 1993). (TOS-4) (SKM-1) DW: "Iversen looks at Egypt's artistic, philosophical, & magical influence on European thought. A good historical backdrop to Schwaller, the Golden Dawn, Cagliostro, etc."

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F3A. *Masada*. 1981. MA: "This was originally a television mini-series, now condensed into a single videocassette. The fortress of Masada was one of the last strongholds of the Zealots in ancient Israel to be conquered by the Romans, and the film dramatizes this siege. Peter O'Toole is the Roman general and Peter Strauss his Hebrew counterpart. Most relevant to this category of the reading list is the Romans' utilitarian use of religion in contrast to the fanatic belief of the Hebrews. The film does not pass a moral judgment as much as it highlights a ferocious battle fought because of different perceptions of reality."

F3B. *The Devils*. 1971. MA: "Probably the most graphic and horrifying treatment of the Inquisition ever brought to the screen, this film recounts the story of the 17th-century French priest Urban Grandier (Oliver Reed) who was accused of signing a pact with the Devil. The political schemes resulting in Grandier's downfall are developed with cold precision, and his torture, mutilation, and death by burning at the stake are also shown in graphic detail. This is one of the films strongly opposed by the Catholic Church, for obvious reasons! The cast also includes Vanessa Redgrave. Directed by Ken Russell (who also directed *Altered States*)."

F3C. *The Serpent and the Rainbow*. 1988. (07-1587). MA: "This may have started out as an attempt to bring #3R to the screen, but by the time Hollywood was finished with it, it was more of a simple horror movie than a non-fictional study of Voodoo and zombification. Useful perhaps to catch something of the atmosphere of the grip which modern Voodoo has on its adherents in locales such as Haiti."

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P3A. *Freethought Today*. Freedom From Religion Foundation (FFRF), Post Office Box 750, Madison, WI 53701. Telephone 608-256-8900. MA: “FFRF is a very feisty atheist organization which publishes the bimonthly newspaper *Freethought Today* (subscription about US\$30/year). *FT* is almost completely devoted to exposes of Christian corruption and violations of church/state separation, together with scholarly articles debunking Judæo/Christian mythology and superstition, all done to a professional standard. A major feature is the ‘Black Collar Crimes’ column, which dutifully recounts the ongoing epidemic of sex crimes committed by Christian officials. The Temple of Set does not spend much time J/C-bashing in the way that the old Church of Satan did, so if you’re nostalgic for that kind of confrontation and would like lots of ammunition for debates, an *FT* subscription is essential. It will also astound you to see how much dirt there is to dig up.”

Category 4: Occultism in Contemporary Perspective

Okkultismus in zeitgenössischer Perspektive

as of February 26, 2003

Aside from the Temple of Set itself, what may be said concerning the positive achievements of occult research? Is the field substantive? And what **is** “the occult”? The following books explore these and other questions in terms of current scientific and cultural knowledge.

4A. *The Occult* by Colin Wilson. NY: Random House, 1971. [Deutschland: *Das Okkulte*. Heyne Taschenbuch-Verlag (01/7282), München, 1986.] (TOS-2) MA: “This book is divided into two principal sections - a history of European and American occultism to the present century, and an extensive commentary concerning occult methodology from an existentialist point of view. Wilson postulates a ‘Faculty X’ of the human mind to explain psychic phenomena. Here the weakness of a non-initiated approach to the subject is glaringly demonstrated, because Wilson’s bibliography includes many sources of questionable quality. Moreover Wilson becomes predictably confused as he tries to explain his ‘Faculty X’ as a **natural** potential of the mind. The history section of the book is nicely done, though it also suffers from Wilson’s reliance upon some biased sources. A more careful and reflective argument for ‘Faculty X’ is presented in Wilson’s *Mysteries: An Investigation into the Occult, the Paranormal, and the Supernatural* (NY: Putnam, 1978), providing that one exercises prudence in crediting some of the case studies.”

4B. *The Morning of the Magicians* (original French title: *The Dawn of Magic*) by Louis Pauwels and Jacques Bergier. NY: Avon Books, 1968. [Deutschland: *Aufbruch ins dritte Jahrtausend*. Wilhelm Goldmann Verlag (Nr. 11711), München, 1979.] (COS-3) (TOS-1) (TRP-1) (LVT-1) AL: “First and best work ever done describing the Satanic influence in the world.” MA: “This is the book that kicked off the occult revival of the 1960s and started the whole van Däniken show on the road. It highlights many phenomena for which non-occultists cannot account [somewhat after the fashion of Charles Fort]. Included is an especially interesting section on German Nazi esoterica, which until recent years was virtually the only account of such material easily available to the public. It is also the only recent book to discuss the original Council of Nine (the Nine Unknown). If there is a defect to the book, it lies in its emphasis of fanciful, rhetorical questions and in the lack of adequate footnotes in some of the most intriguing chapters. This is an excellent book to recommend to a friend who thinks you’re crazy for being interested in the occult. [See also #17B and #22B.]” JL: “MA’s comment on the book says it all.” DW: “This book represents French Romanticism at its height with a little Gurdjieff thrown in. It inspired a huge occult revival in France. It has a twofold *Solve* effect: It makes the reader ‘wake up’ a bit and

realize the effect of the suprarational in history. Its enthusiastic reception in English-speaking countries facilitated the translation of related French authors such as de Lafforest (#6O) and Charroux. This contributed to the rise of movements in those countries such as 'New Wave' science fiction and the Church of Satan. This book is not as unique in the 1990s as in the 1960s, in part because of its own success in encouraging more sophisticated and current imitators and successors. Fun for inspiration, but take with many grains of salt."

4C. *The Black Arts* by Richard Cavendish. NY: G.P. Putnam's Sons, 1968. [Deutschland: *Schwarze Magie*. G.B. Fischer Verlag, Frankfurt, 1969.] (COS-3) (TOS-3) AL: "Good basic primer on the subject." MA: "Still the most lucid introductory book on the subject of 'general occultism'. Chapters on numerology, Cabalism, alchemy, astrology, ritual magic, Black Magic, and Devil worship. Very dispassionate, with esoteric doubletalk kept to a minimum. If you're relatively 'new to occultism' and would like to survey the subject from a non-Temple of Set-particular point of perspective, try this book. Conspicuous defects include an excessive emphasis on the Hebrew Cabala and on similarly superstitious techniques such as astrology, numerology, and alchemy."

4D. *Occultism, Witchcraft, and Cultural Fashions* by Mircea Eliade. Chicago: University of Chicago Press, 1976. [Deutschland: *Das Okkulte und die moderne Welt*. O. Müller Verlag, A-Salzburg, 1978.] (TOS-3) MA: "This is a critical analysis of the current appeal of occultism, with case studies taken from the 1960s. Inclusive and generally well-argued, though the cited source material indicates Eliade's unfamiliarity with in-depth documents and doctrines in the murky forest of occultism. He is a distinguished Professor of History of Religions at the University of Chicago and has penned many works of repute in the field." DW: "I think this is Eliade's least interesting book. His others have my universal recommendation."

4E. *Encyclopedia of the Unexplained* by Richard Cavendish (Ed.). NY: McGraw-Hill, 1974. (TOS-3) MA: "This is a very readable encyclopædia which emphasizes 20th-century occultism rather than the more historical material treated by #3I. Contributing editors and authors include such recognized authorities as Professor J.B. Rhine and Ellic Howe (#10F, #14W). Rhine's introductory essay 'How to Cope with a Mystery' is excellent. 304 pages, profusely illustrated."

4F. *Encyclopedia of Occultism and Parapsychology* by Leslie A. Shepard (Ed.). NY: Avon Books #48835, 1980 (two volumes). (TOS-3) MA: "Basis for this large paperback set is #3I and its Fodor companion, which Shepard has updated with more recent material. A pretty good effort and worth the \$20 pricetag."

4G. *A Fascinating History of Witchcraft, Magic, & Occultism* by W.B. Crow. North Hollywood: Wilshire Book Co., 1970. (COS-3) AL: "Has much new material of interest to Satanic scholars."

4H. *The Occult Sourcebook* by Nevill Drury and Gregory Tillett. London: Routledge & Kegan Paul, 1978. (TOS-3) MA: "A single-volume survey of contemporary occultism [as of the mid-1970s] by Drury (one of Australia's most intellectual occult students) and Tillett (an anthropologist specializing in contemporary occultism). Stronger on British and Australian movements than on American ones. 45 chapters on various topics, each containing organizational and personal references and suggested books for further study. Sample chapter titles: Traditional Witchcraft, Modern Satanism, Shamanistic Magic, Eastern Mysticism, I Ching, Ritual Consciousness, ESP, The Tattvas, etc. At the end of the book is a 'Who's Who in the Occult' section. An updated edition is expected in the near future. [See also #4L.]"

4I. *Haunted Houses* by Richard Winer and Nancy Osborn. NY: Bantam #23755, 1979.

4J. *More Haunted Houses* by Richard Winer and Nancy Osborn Ishmael. NY: Bantam #24008, 1981.

(TOS-3) MA: "Two entertaining paperbacks containing a vast assortment of haunted houses, graveyards, battlefields, ships, railroads, theaters, prisons, hotels, entire cities, and even an elevator for good measure. Both books are indexed and include bibliographical lists of books and periodicals for avid spook-hunters [and spooks]. #4J contains a June XV interview with Anton LaVey concerning Jayne Mansfield and her 'Pink Palace'."

4K. *The Haight-Ashbury: A History* by Charles Perry. NY: Random House (Vintage Books #394-74144-7), 1984. (TOS-3) MA: "There are many different kinds of 'occultism', including some that don't think of themselves, and aren't usually described by others in that context. The 'Hippie experience' was one such. At the time (ca. 1966-69) it was fragmentary, unprogrammed, and generally difficult for either insiders or outsiders to understand. It was far more than simply a drug-orgy, and - though Anton LaVey would probably be loath to admit it - its values were very much those of the Age of Satan and its Word (Indulgence). Finally there is a book which pulls it all together into a coherent (as much as possible) whole, showing how so many trends of the post-World War II era lead slowly but inevitably into this particular 'critical mass', and how so many of the values in the subsequent decades have been charted along certain courses because of that same 'critical mass'. Included is an account of the 9/21/67 'Satanic mass' conducted by Ken Anger at the Straight Theatre, including the showing of the original version of *Lucifer Rising*, reportedly pilfered that evening by Bobby Beausoliel. See also Tom Wolfe, *The Electric Kool-Aid Acid Test* (NY: Farrar, Straus & Giroux, 1968), which focuses in on the LBM influence of Ken Kesey and

his Merry Pranksters. See also #19X.”

4L. *The Occult Experience* by Nevill Drury. Garden City Park, New York: Avery Publishing Group, 1990 (ISBN 0-89529-414-1). (TOS-3) MA: “This is the book version of the made-for-television film of the same name (#F4A). Drury (author of #4H) was technical consultant to the film, which includes episodes on a variety of occult and quasi-occult groups in Australia, Britain, and the United States. Interviewed/discussed are: [USA]: Selena Fox, Z Budapest, Starhawk, Dr. Gordon Melton (Institute for the Study of American Religion), Dr. Michael & Lilith Aquino, Michael Bertiaux, Dr. Michael Harner (today a shaman but an ex-6114-ite - see #6M), Dr. Charles Tart, Dr. Joan Halifax; [UK]: Fellowship of Isis, Janet & Stewart Ferrar, Alex Saunders; [Australia]: Temple of the Mother, Coven of Lothlorien; [Switzerland]: H.R. Giger. The Temple of Set’s discussion accounts for 16 of the book’s 150 pages. Also included are names & addresses for all groups/individuals discussed [TOS address outdated], as well as a bibliography. An eight-page black/white photo section is included. Note: This book was also published by Robert Hale Ltd in London, England in 1987, and by Fontana Publishers in Sydney, Australia in 1985. The Australian edition has the photo-section in color.”

4M. *The Illuminatus! Trilogy* by Robert Shea and Robert Anton Wilson. New York: Dell Publishing Company, 1975 (ISBN: 0-440-53981-1). (TOS-4) MA: “This volume combines the three original paperback novels *The Eye in the Pyramid*, *The Golden Apple*, and *Leviathan* which comprise the *Illuminatus!* trilogy. Alternately referred to as ‘the longest shaggy dog story in literary history’ and ‘a fairy tale for paranoids’, this is a rambling journey through almost every zany occult movement and conspiracy theory in contemporary society. I assume the Temple of Set was spared only because the book was published the same year we were founded. I don’t know what happened to Shea, but Wilson went on to publish some ‘non-fictional’ works in the same vein which, because they lacked the unself-conscious style of *Illuminatus!*, fell right into the category of publications so successfully lampooned by *Illuminatus!*. Truth, however, remains stranger than fiction, and within the pages of *Illuminatus!* you will actually find many gems of, er, occult wisdom. This is perhaps a counterweight to *Morning of the Magicians*: a good book to give to someone who’s **too** obsessed with the occult!”

4N. *The Tarot Handbook: Practical Applications of Ancient Visual Symbols* by Angeles Arrien. Sonoma, California: Arcus Publishing Company, 1987 (ISBN 0-916955-02-8). (TOS-4) R. Menschel IV°: “An excellent companion to Aleister Crowley’s *Book of Thoth* text and deck (#9L), this book discusses each card’s symbolism and application intelligently from a modern perspective. Much easier to read than Crowley’s text, though lacking in some correspondences, this book also introduces some new applications not mentioned in Crowley’s work.”

4O. *The Gurdjieff Work* by Kathleen Riordan Speeth. Los Angeles: Jeremy P. Tarcher, Inc., 1989 (2nd edition/reprint of 1976 edition). (TOS-2) DW: "This is perhaps the only book on Gurdjieff that tells you what to do rather than relating a history of the movement. If you are really interested in these techniques, you might look for local Gurdjieff/Ouspensky centers; initiation works better when practiced rather than merely read about. But, as always, observe the **graduates** of the school before investing your time, efforts, and funds. The best history of the Gurdjieff movement is James Webb's *The Harmonious Circle*."

4P. *Persuasions of the Witch's Craft: Ritual Magic in Contemporary England* by T.M. Luhrmann. Cambridge: Harvard University Press, 1989. (TOS-4) MA: "This is an extremely sophisticated study of the neo-pagan/Wiccan phenomenon by a cultural anthropologist, who went to the extent of joining several covens and participating personally in their ritual activities. Although it is clear that Luhrmann retained an 'academic detachment' from the cultures she was investigating, her analysis is remarkable for being empathetic and non-critical; she seeks to understand and to explain, not to condemn or ridicule. Although Wicca is on an entirely different level from that of the Black Arts, Luhrmann's observations and conclusions are nonetheless most valuable in helping the aspiring Black Magician to see ways in which the Black Art and Science can be used for social/cultural needs common to humans generally. Probably the most insightful study of Wicca yet published."

4Q. *Cows, Pigs, Wars and Witches: The Riddle of Culture* by Marvin Harris. NY: Random House 1974, Vintage Books 1978 (paperback). (TOS-3) Patty Hardy IV°: "This is a functional analysis of food taboos, infanticide, ritualized warfare, messianic cults, and witchcraft crazes. More than an anthropological study of bad craziness, it will alert the Initiate to delusional elements in modern life. Writes Harris: 'Ignorance, fear, and conflict are the basic elements of everyday consciousness. From these elements, art and politics fashion the collective dreamwork whose function it is to prevent people from understanding what their social life is all about.' Harris taught anthropology at Columbia University and held the Chair of the Department of Anthropology from 1963 to 1966."

4R. *Aghora: At the Left Hand of God* (1986) and *Kundalini: Aghora II* (1993) by Robert E. Svoboda. Albuquerque, New Mexico: Brotherhood of Life. (TOS-2) DW: "Readable introductions to the current practices of a branch of the Hindu Left-Hand Path. The Aghorist breaks with the world with beef-eating and seeking that which society deems impure, meets the gods on their own level, and practices those purifying virtues which makes the *psyche* self-aware by not uniting with the laws of the cosmos but escaping them by becoming larger than them. A good cross-read to #3Z. [Write to the Brotherhood of Life, 110 Dartmouth SE, Albuquerque, NM 87106, USA for information on these & other publications.]"

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F4A. *The Occult Experience*. (LVT-2) MA: “This is the videocassette version of #4L.” JL: “This is the famous one we saw at the first Las Vegas Conclave. It is also the one with the ‘If the Devil lives anywhere, it could be in San Francisco’ comment. Michael and Lilith Aquino are interviewed, clips of Anton LaVey from *Satanis* are shown, and from there the film goes downhill. As a study in comparative religion, it is worth adding to one’s personal video library.”

Category 5: Atlantis

as of February 26, 2003

Since it is now established fact that mankind has possessed high intelligence for quite some time prior to the recorded beginnings of Egypt, the question of what was happening during the previous 95,000 years - approximately the length of time we've possessed our expanded cranial capacity - remains unresolved. Did our ancestors content themselves with swinging from trees and eating bananas ... and suddenly decide to civilize themselves a mere 5,000 years ago? Or were other things taking place?

5A. *Atlantis, the Antediluvian World* by Ignatius Donnelly, 1882; revised/edited by Egerton Sykes, 1949. NY: Gramercy, 1949. [Deutschland: *Atlantis, die vorsintflutliche Welt*. ?, Esslingen a.N., 1911.] (TOS-3) MA: "This is the classic analysis of Atlantis. Written to the scientific standards of Donnelly's time, it fell victim to *a priori* disbelief and was dealt a near-death blow by being embraced by the occult faddists of that day. Nevertheless the book remains a sound archaeological study, though dated in some areas which will be readily apparent to modern readers. Some of the more startling points made by this book are cited at the beginning of George Pal's sci-fi/fantasy (?) film *Atlantis, the Lost Continent* (#F-5A)."

5B. *The Mystery of Atlantis* by Charles Berlitz. NY: Leisure Books #272DK, 1969. [Deutschland: *Das Atlantis-Rätsel*. Zsolnay Verlag, Hamburg, 1976.] (TOS-3) MA: "This book summarizes the current case both for and against Atlantis. Berlitz comments extensively and authoritatively on Donnelly, particularly with regard to the language question. [Berlitz, son of 'the' Berlitz, speaks thirty languages himself.] The tone of the book is conservative and scientific. Ultimately, however, Berlitz can add little in the way of new data; he merely critiques #5A."

5C. *Atlantis Rising* by Brad Steiger. NY: Dell Books #1182, 1973. (TOS-3) MA: "A speculative work on Atlantis, with some interesting new data. The case studies are well presented, although the book suffers from Steiger's sensationalistic writing-style."

5D. *Atlantis: The New Evidence* by Martin Ebon. NY: Signet #W-7371, 1977. (TOS-3) MA: "In most regards this book is neither as scholarly nor as thorough as the other books in this category. It does include, however, a very intriguing account of the archaeological efforts of Heinrich and Paul Schliemann concerning Atlantis. A lot of time is wasted on snipe-hunt theories about Atlantis actually being Crete or Santorini, presuming that Plato (who traveled about the Mediterranean Sea) was too stupid to know the difference between the Mediterranean and the Atlantic Ocean."

5E. *Timæus and Critias* by Plato. Baltimore: Penguin Books #L261, 1971. [Deutschland: *Platon-Hauptwerke* (u.a. Texte). Alfred Kröner Verlag, Stuttgart, 1973.] (TOS-4) MA: "These are the two Platonic dialogues concerned, among other things, with Atlantis. They are also included in #12C, but this edition has the added attraction of some very good footnotes to the mathematical intricacies of the dialogues. The book's drawback is a Santorini-oriented appendix on Atlantis by the edition's translator, Desmond Lee of University College, Cambridge."

5F. *The Secret of Atlantis* by Otto Muck. NY: Pocket Books, 1978. [Deutschland: *Atlantis-gefunden*. Victoria Verlag, Stuttgart, 1954.] (TOS-3) MA: "A tightly argued, carefully documented case for the historical accuracy of Plato's accounts. Muck, a German scientist who contributed to the invention of the schnorkel and V1/V2 rockets of World War II, concludes: 'The Mayan temple records and modern methods of historical dating agree. They prove that Plato's account is true. The statements that have been looked on with such skepticism are correct.' Introduction by Peter Tompkins, author of #1F, who dispenses firmly with the Santorini theory."

5G. *Ancient Man: A Handbook of Puzzling Artifacts* by William R. Corliss. Glen Arm, Maryland: The Sourcebook Project, 1978. (TOS-3) MA: "In his preface Corliss states: 'The primary objective of this handbook is to provide libraries and individuals with a wide selection of reliable descriptions of unusual artifacts of ancient man. To meet this goal I have analyzed hundreds of volumes of archaeological journals as well as the complete files of *Nature and Science*. The result is an incomparable collection of information on the frontiers of archæology.' Chapters on engineering structures, tools & artifacts, graphics & symbols, geology, anthropology, biology, and mythology. 800 pages of **small** print! Altogether a refreshingly reliable text after one has endured the sensationalistic stuff of van Däniken and his many imitators for so many years." DW: "If you write to Corliss, get his catalogue. Its well-researched title stock will challenge you in many ways."

5H. *Atlantis of the North* by Jürgen Spanuth. NY: Van Nostrand Reinhold Company, 1979. [Deutschland: *Die Atlanter-Volk aus dem Bernsteinland*. Grabert Verlag, Tübingen, 1985.] (TOS-4) (TRP-1) MA: "This is a rather deceptive work. Although published as a book in 1979, it is a revised and expanded treatment of the author's earlier work *Atlantis* (1965). But as you examine the dates in the footnotes and the 16-page bibliography, it begins to dawn on you that Spanuth has taken massive amounts of material from the archives of the prehistorical research elements of the Ahnenerbe-SS [see #14M]. In fact it is rather amusing to see how 'startling' everyone finds this book - as though this is all 'breakthrough revelation' in archæology. It is more correctly the unveiling of source material that has lain under an emotional and political taboo since 1945. To be fair to Spanuth, he has done a good job of integrating and analyzing an enormous amount of data whose processing under the Nazi regime was inhibited by (a) wartime pressures and (b)

the ideological constraints of Nazi politics. Spanuth's thesis is that the royal island of Atlantis (Basileia) was located in the area of Heligoland, and that the Platonic accounts of Atlantean history are essentially accurate. He - and the Ahnenerbe - make a good case."

5I. *Plato, Prehistorian: 10000-5000 B.C. Myth, Religion, and Archaeology* by Mary Settegast. Cambridge: The Rotenberg Press, 1986. (TOS-3) DW: "There's a more recent trade paperback of this book from Lindisfarne Press. Settegast looks seriously at Plato's *Timæus* and *Critias* as a remembrance of the spiritual awakening in the mid-seventh millennium from Persia to north Africa to the Greek peninsula, which created certain links in these cultures with the practice of mystery religions."

5J. *Forbidden Archaeology: The Hidden History of the Human Race* by Michael Cremo and Richard Thompson. San Diego: Bhaktivedanta Institute, 1993. ISBN: 0-9635309-8-4. (TOS-4) MA: "A gigantic compendium of all sorts of 'inconvenient' archaeological data that conventional archaeology has preferred to ignore or 'fast-forward' through. At the end of this tome the authors blithely propose the significance of this data: that 'beings resembling anatomically-modern humans were present in the Early Pleistocene (1.7 million years ago) and Pliocene (3.5 million years ago)'. Furiously denounced by conventional archaeologists [see *Scroll of Set*, April 1996], this book still, well, exists unrefuted. A year later C&T followed *FA* with a less-technical, abridged version entitled just *The Hidden History of the Human Race* (Badger, California: Govardhan Hill, 1994), which could be considered TOS-3."

* * *

F5A. *Atlantis, The Lost Continent*. MA: "Despite the power of the Atlantis legend, it has not been an object of much interest by filmmakers. One exception was this 1960s-vintage fantasy film by George Pal. Beginning the film with a recitation of 'Atlantis-proofs' from #5A, Pal set his Atlantis in the time of Classical Greece and decorated it with *Nautilus*-like submarines, crystalline death-rays, and mad-lab experiments in applied lycanthropy. Interesting for the 'flavor' it creates for an Atlantic civilization like yet unlike the known ones of the Mediterranean."

Category 6: Satanism

as of February 26, 2003

Satanism is the “Blackest” of the Black Arts and until the North Solstice X encompassed the most advanced - and the most dangerous - school of religion and magical knowledge. Because its doctrines are intensely personal, hence asocial, conventional societies have tended to regard it as a threat to the docile, cooperative obedience of the citizenry. This bias against Satanism as something “necessarily criminal” will be evident in some of the following accounts, and it frequently resulted in persecution that drove Satanists even farther from the social mainstream. In 1966 CE (the year I of the Æon of Set) Anton Szandor LaVey founded the Church of Satan, an institution designed to translate the philosophy of Satanism into a socially-acceptable form. In 1975 the Church of Satan evolved into the Temple of Set, at which time the philosophical inconsistencies and anti-Judaic/Christian orientation of the older organization were eliminated. The Black Art has now been raised to its highest form.

6A. *La-Bas (Down There)* by J.K. Huysmans. NY: Dover Publications, 1972. [Deutschland: *Tief unten*. Diogenes Taschenbuchverlag, CH-Zürich, 1987.] (TOS-3) MA: “This is the classic of late 19th-century French Satanism. It contains detailed accounts of the old 17th-century Black Mass as later practiced in ‘underground’ Paris. The book evidences a strong Christian moral bias; hence it is historically unreliable. Nevertheless it became a model for subsequent efforts at anti-Christian ceremonies. ‘Devil-worship’ sequences from most contemporary films, for example, can be recognized as variations on the *La-Bas* account. [Appendix 64 of #6N reprints the Black Mass sequence from *La-Bas*.]”

6B. *The Satanic Mass* by H.T.F. Rhodes. London: Jarrold’s Publishers Ltd, 1968 [available in the U.S. from Citadel Publishers]. (COS-3) (TOS-3) AL: “A non-hysterical account by a criminologist who has researched his subject well.” MA: “This book, whose emphasis is criminological, traces Satanism from an underground French revolutionary movement to organized crime to decadent burlesque to modern cultural offshoots and influences [short of the Church of Satan, which had not yet been founded when the research for this book was completed]. Principal emphasis is on the French tradition and the Dashwood Hell-Fire Club. This was one of the basic sourcebooks for the Church of Satan during its formative years.”

6C. *A Razor for a Goat* by Elliot Rose. Toronto: University of Toronto Press, 1962. (TOS-3) MA: “This book was begun as a good-humored effort to debunk the neo-witchcraft theories of Margaret Murray and Gerald Gardner [which it does rather conclusively]. Rose went a good deal further and straightened out many misconceptions concerning medieval witchcraft accounts as well. Yet he argues for the essential value of the concepts of ‘pure’ Satanism. This was another book of

prime importance to the original design of the Church of Satan, and it helps to explain the strong anti-neopagan/Wiccan attitude of that institution. It says something for popular tastes [and the memory of P.T. Barnum] that Wiccan literature continues to flourish while #6C is usually found only in university libraries.”

6D. *Seven Footprints to Satan* by A. Merritt. NY: Avon Books #28209, 1942 [reprinted 1976]. (TOS-5) (LVT-5) MA: “Written ca. 1928, this novel contains many passages describing the central philosophies of Satanism, as well as many episodes exemplifying them. Since the book was ostensibly fiction, Merritt did not have to mince words. Harmless to non-Initiates, it is a Satanic manifesto for Adepts of the Left-Hand Path. And the character of ‘Satan’ in the story bears a remarkable resemblance to Anton Szandor LaVey ... in more than one way.” JL: “The image of ‘Satan’ in #6D is very like that of Anton LaVey during I-X AES. His expertise as a magician surpasses even Ayesha’s best efforts and is more believable because of the novel’s contemporary setting. Although he uses highly sophisticated LBM exclusively, his designs far exceed the grasp of the other players who, despite their efforts, continue dancing to the tune played by ‘Satan’ almost to the end. #6D portrays a world in which the present and future are both controlled with admirable precision. The acts of theft and violence in #6D may be deplorable, but we can admire the mind which created and mastered a universe designed for its exclusive pleasure.”

6E. *Asimov’s Annotated Paradise Lost* by John Milton and Isaac Asimov. NY: Doubleday, 1974. (TOS-4) MA: “The creative aspects of Satanism are beautifully portrayed in *Paradise Lost*, and this edition has the added attraction of extensive notes by the brilliant and witty Asimov. [Missing, sadly, are the famous Dore illustrations, which enthusiasts will have to seek in other editions.] Milton, who lived and wrote during the Cromwellian Commonwealth, observed due subtlety in his portrayal of the virtues of Satan and the vices of YHVVH. Asimov is under no such constraint, and he overlooks no opportunities to identify and explain the hidden material.”

6F. *The Unholy Bible* by June K. Singer. NY: G.P. Putnam’s Sons, 1970 [Harper & Row paperback edition available]. (TOS-4) MA: “This is a psychological interpretation of the Satanism of William Blake, prepared for the C.G. Jung Foundation for Analytical Psychology. Included are plates, quotes, and detailed commentary on *The Marriage of Heaven and Hell* and *The Bible of Hell*, as well as a short biography and psychological profile of Blake himself.”

6G. *The Hell-Fire Club* by Daniel P. Mannix. NY: Ballantine Books #01625, 1959. (TOS-3) MA: “This is an extensive, sensationalistic account of 18th-century England’s notorious Friars of St. Francis of Wycombe, a Satanic society organized by Sir Francis Dashwood and including such prominent personalities as the Prime

Minister and the First Lord of the Admiralty. Benjamin Franklin was a noted visitor from the Colonies. [The Dashwood estate is open to visitors.] See also #6T & #6AC, which are progressively less colorful but probably more accurate.”

6H. *Witchcraft: Its Power in the World Today* by William Seabrook. NY: Lancer Books #78656, 1968. (COS-3) (TOS-3) AL: “Witchcraft discussed in terms of suggestive psychology.” MA: “Originally published in 1940, this book was the forerunner of the occult revival of the 1950s. Although personally a skeptic, Seabrook admitted the psychological effectiveness of witchcraft. He was among the close friends of Aleister Crowley at the time of the latter’s attainment of the grade of Magus. This book is now somewhat dated, but it may be acquired for its scholarship and its value as a classic.”

6I. *The Magus* by John Fowles. Boston: Little, Brown & Co., 1965 [revised edition 1977]. (TOS-4) MA: “A novel of an arrogant/selfish/ sensitive/intellectual British schoolteacher who becomes enmeshed in the schemes of a modern magician. An excellent illustration of the use of psychological magic as a control device [as opposed to a mere research tool]. The characters of Nicholas (the schoolteacher) and Conchis (the magus) exemplify aspects of the *Nemo* and *Aristos*, principles in Fowles’ own brand of existentialism as set forth in his incisive theoretical work *The Aristos* (NY: Signet Books #Q4280, 1964). Fowles describes the revised edition of *The Magus* as less fantastic/more realistic than the original edition, but after several readings of comparing the two I am inclined to favor the revised edition as a richer experience from which the magic has definitely not been excised. *The Magus* is one of those books whose every re-reading brings new impressions and adventures. I was strongly tempted to rate it TOS-1, but feel that greatest benefit will be derived from a reading of it when the Setian has first mastered the basics of the included philosophical concepts and of Lesser Black Magic. See also #F6J.”

6J. *The Powers of Evil* by Richard Cavendish. NY: G.P. Putnam’s Sons, 1975. (TOS-3) MA: “While preparing #4C and editing #4E, Cavendish was intrigued by certain recurring themes relative to the notion of ‘evil’ in cross-cultural contexts involving death, darkness, sex, disorder, etc. This book is his effort, as an acknowledged skeptic and agnostic, to deal with these themes. The result is not a full survey of the philosophy and theology of ‘evil’, but it is a good introduction. The book’s defect is that Cavendish, as a consequence of his detachment, is forced to rely upon second-hand sources for his data and so can only report others’ direct impressions [which can be somewhat less than objective]. Much of the book’s 300 pages are weighted down with the usual, tiresome collection of occult anecdotes and mythological stories.”

6K. *The Satanic Bible* by Anton Szandor LaVey. NY: Avon Books #NS44, 1969 [hardcover edition from University Books, 1972]. (COS-1) (TOS-3) (TRP-1) (LVT-1) MA: "This book summarizes the social and magical philosophy of the Church of Satan at the time of its writing, but it is not a compendium of all C/S doctrines of subsequent years. LaVey was the founder and High Priest of the C/S and Magus V° of the Age of Satan (1966-1975 CE). Included are instructions for a 'basic' Satanic ritual, as well as LaVey's 'Satanic' version of the Enochian Keys of John Dee [see category 11]. Introduction to the hardcover edition by M.A. Aquino, then IV° C/S. Introduction to the most recent Avon edition by Burton Wolfe, author of #6M. Chapter 4 of #6N reviews #6K in detail." JL: "Although research by the Temple of Set has shown that the 'Book of Satan' section was plagiarized from Ragnar Redbeard's *Might is Right* (1896), the 'Nine Satanic Statements' from Ayn Rand, and the 'Enochian Keys' from Ipsissimus Crowley's *Equinox*, #6K was the leading reference volume for Satanists during years V-5/X of the Age of Satan. Just as Ipsissimus Crowley was faced with opposition from the momentum from the Æon of Osiris, Magus LaVey boldly confronted society with a Church in honor of the Devil. Without the dramatic impact of the Age of Satan, the Æon of Set would have been longer coming into being." DW: "This book is one of the most effective workings in the English-speaking world. It set up the path of Satanic initiation, which utilizes the forces of the world as the resistance necessary for the individual to gain power. It was designed to produce a *solve*, a dissolving of the world. As such it will remain a powerful force in the world; as long as there are 17-year-olds, it will be in print. It failed to provide a new vision directly, but it is the nature of works of destruction that they carry the seeds of a new creation. The Æon of Set is that creation. This book isn't here for inspiration, but as a model of how to shake things up, if that is what you want to do. But you'll have to come up with a new figure to shake things up with: Satan now sells T-shirts and music albums."

6L. *The Satanic Rituals* by Anton Szandor LaVey. NY: Avon Books #W359, 1972 [hardcover edition from University Books, 1972]. (COS-1) (TOS-3) (TRP-1) (LVT-3) MA: "Companion volume to #6K, this book contains a discussion of ritual theory and a selection of rituals (French, German, Russian, Persian, and Church of Satan) adapted and/or written by LaVey for the Church. The historical claims for the texts are improbable, although each text does incorporate ethnic and/or historical images of interest to the magician. A theoretical essay on H.P. Lovecraft and two accompanying Lovecraftian rituals were contributed by M.A. Aquino. Chapter 21 of #6N reviews #6L in detail, and #6N also contains uncensored/original/authentic versions of some of the rituals published in #6L. Performances of early (ca. III/1968) versions of a C/S Black Mass, the Stifling Air, and other ritual sequences may be seen in the film *Satanis* [see comments under #6M]. See also #6AA & #6AB." JL: "In the Æon of Set our Understanding and application of ritual magic have evolved substantially since the Age of Satan. And yet the rituals created and collected by the original Church of Satan deserve preservation [and application as appropriate] rather than neglect. Rituals of any

religion are an expression of the magical and philosophical trends of the host society.” DW: “A good source of ritual texts to be reworked and redesigned in a Setian context. Of particular importance are: (1) the ‘*Vorspiele*’, which demonstrates that the laws of consciousness evolve through time and culture - an excellent reworking of the Eighth Precept of the *Emerald Tablet of Hermes Trismegistus*; (2) the ‘Ceremony of the Nine Angles’, which demonstrates the GBM principle that one may attain inner psychic order, the existence of the *Xeper* of mankind’s most noble heritage [If they did it, I can do it.]; and (3) the ‘Adult Satanic Baptism’, which establishes control of the *psyche* as the key to power.”

6M. *The Devil’s Avenger* by Burton H. Wolfe. NY: Pyramid Books, 1974. (COS-1) (TOS-3) (LVT-3) MA: “A biography of LaVey and an account of the Church of Satan’s San Francisco operations from I/1966 to III/1968, including profiles of some early C/S members. The book brings out the impressive scope of LaVey’s exposure to the art, history, and institutions of occultism and to many colorful personalities on the fringe of contemporary society. Unfortunately the book is also extremely propagandistic, advancing many ‘facts’ which are either questionable or known to be false - for example the chapter recounting a supposed LaVey/Marilyn Monroe affair, and the final chapter with several distortions concerning the post-III Church of Satan. Moreover the personality profiles are unrepresentative of the mainstream of post-III Satanists both within and without the San Francisco area. Specific details may be checked with III°+ officials, or with any II°+ Setian owning a copy of #6N. An interesting photo section is included in #6M. Burton Wolfe also wrote another book which is of interest, if only as a curiosity, to collectors of C/S memorabilia: *The Devil and Dr. Noxin* (San Francisco: Wild West Publishing House, 1973). This paperback is a political-satire play picking generally on Richard Nixon but incidentally on several other political personalities of that time. Ritual sequences and philosophical principles from the 1966-68 Church of Satan are included as a running theme throughout the play, and are favorably/seriously treated. Oddly enough *The Devil and Dr. Noxin* was **not** publicized nor promoted by LaVey at the time of its publication or, as far as I know, thereafter.” JL: “Taken with a large grain of salt because of the self-serving exaggerations and inaccuracies, this colorful portrait of Anton LaVey nonetheless illustrates the first steps that he and others around him took ca. 1966-68 towards developing the Church and Age of Satan.”

6N. *The Church of Satan* by Michael A. Aquino. San Francisco: Temple of Set, 1983-2002. (TOS-3) (TRP-3) (LVT-1) MA: “A detailed analytical and documentary history of the Church of Satan from I/1966 to X/1975. 37 chapters, photograph section, 161 appendices, and topical index, all totalling well over one million words [about the length of the unabridged Crowley Equinox (#9G)].” JL: “Now in its final/fifth edition, #6N remains the most accurate history of the Church of Satan and its Magus. The Order of Leviathan designates it with a ‘1’ rating because of its reliability and the wealth of Magical history and approaches to life

documented therein.” Available in .pdf format at:
<http://www.xeper.org/maquino/index.html>

6O. *Houses That Kill* by Roger de Lafforest. NY: Berkley Medallion Books #425-02620-125, 1972. (TOS-5) (TRP-5) MA: “Anton LaVey originally intended to follow #6L with a collection of essays entitled *From the Devil’s Notebook*. Among these was to be an essay on Satanic architecture in general and the Law of the Trapezoid in particular [discussed in #6N]. Mention of #6O was censored from the Church of Satan’s newsletter by LaVey because it appeared to preempt the planned *FTDN* essay. #6O suffers from a certain amount of sensationalism, but it is a first step into the unexplored region of ‘negative architecture’. Chapters on open/closed air, types of afflictions, cancer, waves and currents, walls, retention of memories (‘haunted houses’), and remedies & precautions. Certain infamous case studies are offered.” DW: “If this one doesn’t send you over the deep end, try his *Fate Control*.”

6P. *Hollywood Babylon* (San Francisco: Straight Arrow Books, 1975) and *Hollywood Babylon II* (NY: New American Library, 1984) by Kenneth Anger. [Deutschland: *Hollywood Babylon* (2 Bände). Rogner & Bernhard Verlag, München, 1985.] (COS-1) (TOS-3) MA: “Anger is an ‘underground film maker’ [whose style anticipated today’s ‘music videos’ by about 20 years] who became fascinated with Aleister Crowley and with Anton LaVey during the early days of the Church of Satan. [Anger’s films *Scorpio Rising* and *Inauguration of the Pleasure Dome* contain Crowley themes, while *Invocation of my Demon Brother* includes a cameo appearance by Anton LaVey. The most recent version of *Lucifer Rising*, despite its title, includes no C/S themes.] Anger’s view of Hollywood is characterized by savage, decadent nostalgia - captured to perfection in *Hollywood Babylon I/II*. Anton LaVey was gripped by many of the same emotions in the 1973-75 period, with a resultant influence on the Church of Satan as discussed in #6N. [For a ‘tourist guidebook’ to many of the sites discussed in *HBI/II*, see Richard Lamparski’s *Lamparski’s Hidden Hollywood* (NY: Simon & Schuster, 1981). It contains capsule biographies, addresses, and photos of the various stars of *HB* vintage, among which is a misleading account of Marilyn Monroe derived in part from Anton LaVey.] [See also *The Movie Lover’s Guide to Hollywood* by Richard Alleman (NY: Harper & Row/Harper Colophon Books #CN1262, 1985) for an excellent on-site guidebook complete with addresses, descriptions, photos, and maps. Another good guide is Ken Schessler’s *This Is Hollywood* (Los Angeles: Southern California Book Company, 1984): ‘Hundreds of exciting and unusual places to visit, including historical sites, landmarks, murders, suicides, graves.’]”

6Q. *The Second Coming: Satanism in America* by Arthur Lyons. NY: Dodd, Mead, 1970. (COS-3) (TOS-3) AL: "Discusses our Church from an objective standpoint, shows how the media have maligned our Order, and gives concise comparisons with the beliefs of some of the 'Satanic cults'." MA: "A 'lightweight' historical survey of Satanism, concluding with 'magazine-story' coverage of the Church of Satan. Lyons was a I° C/S whose active participation in the Church was limited to San Francisco ca. 1969. In 1988 this book was extensively revised, expanded, updated, and republished (NY: Mysterious Press) under the title *Satan Wants You: The Cult of Devil Worship in America*. New chapters analyze and expose the 'criminal Satanism' scare of the 1980s. The new edition's only drawback is that Lyons, apparently out of personal devotion to Anton LaVey, significantly misrepresents the crisis of 1975 in the Church of Satan and portrays that institution as continuing unabated. In a similar vein he distorts the origins and post-1975 development of the Temple of Set. Lyons corrected some of the more blatant errors in the subsequent paperback edition of this book by the same publisher, but the LaVey-obsequiousness continues. Although *Satan Wants You* is the more current and sophisticated of Lyons books, therefore, *The Second Coming* remains the more honest one."

6R. *Rasputin* by Colin Wilson. London: Panther Books, 1966. (COS-3) AL: "An insight into the workings of a truly Satanic magician." MA: "Anton LaVey was strongly impressed by Rasputin both as an individual and as a social influence. This is most evident from the 'Russian' section of #6L."

6S. *Pedlar of Death: The Life of Sir Basil Zaharoff* by Donald McCormick. London: Macdonald & Co., 1965. (TOS-3) MA: "Zaharoff was a European munitions agent from 1877 to his death in 1936. He was also a behind-the-scenes manipulator of politics [towards war] and a British knight. Though never included on a Church of Satan reading list, this book was the primary source of Anton LaVey's fascination with Zaharoff as a skilled, Machiavellian Lesser Magician. LaVey also admired Zaharoff's Howard Hughes-like avoidance of public scrutiny - to the point of deliberate sabotage of records concerning him. McCormick's research is careful, exhaustive, and convincing, making this book the definitive one on the subject. McCormick also wrote #6T."

6T. *The Hell-Fire Club* by Donald McCormick. London: Jarrolds Publishers Ltd, 1958. (TOS-3) MA: "McCormick (also author of #6S) argues that the long-standing image of the Hellfire Club as an elite Satanic [in the strict, theological sense] society is erroneous. His research leads him to the position that the club was neither diabolist nor decadent, but simply an example of 'rakemanship' common among British clubs of the day. His evidence and argument are [regrettably] convincing. This thesis is explored in greater depth in #6AC."

6U. *The Family* by Ed Sanders. NY: E.P. Dutton, 1971. (TOS-3) MA: "The definitive study of the Manson Family, with extensive treatment of its alleged exposure to such occult organizations as the Process Church of the Final Judgment [see also #6AD] and the Solar Lodge of the O.T.O. While the public was quick to brand Charles Manson a 'Satanist', his own Family considered him Jesus Christ. In a sense that neither the public nor his Family understood, perhaps he **was** [and is] a Satanist. To prosecutor Vincent Bugliosi, Manson's 'evil' was easy to identify & condemn. This book is by no means an apology for Manson; if anything, it paints him in even more horrific colors than *Helter Skelter*. But the picture also emerges of a far more complex individual than generally seen by the public. In 1989 this book was reissued by Signet (ISBN 0-451-16563-2). Although there are five new chapters updating the history of the Mansonites, this new edition also omits an entire chapter on the infamous 'Solar Lodge of the O.T.O.' as well as several references to the O.T.O. and the Process. [This is as the result of a lawsuit filed against Dutton by the Process after the publication of the original edition - won in the United States but lost in England.] Hence it is useful to acquire **both** editions of this book. For Manson's own version of his life and the development of the Family, see Nuel Emmons, *Manson in his Own Words* (NY: Grove Press, 1986). In this narrative Manson downplays the legends that grew up around him and rationalizes his actions in terms of his personal alienation from and antagonism towards society in general. Another portrait of Manson is offered by Nikolas Schreck in *The Manson File* (NY: Amok Press, 1988). This compendium of Manson documents & memorabilia also includes commentary on Manson's relationship to the Process and other occult groups/ideas [See also 'Distant Echoes of Helter Skelter' in *Runes* #III-3.]"

6V. *Rosemary's Baby* by Ira Levin. NY: Random House, 1967. [Deutschland: *Rosemary's Baby*. Europäische Bildungsgemeinschaft, Stuttgart, 1984.] (TOS-3) MA: "Written a year after the founding of the Church of Satan and made into a dramatically-successful movie in 1968, this 'contemporary Gothic' novel reveals Satanists to be 'the people next door' - and rather cultured ones at that. Although Anton LaVey gave Roman Polanski advice concerning the film, he did not, as is rumored, personally play the role of Satan in it. *Rosemary's Baby* as both a book and a film touched off a wave of interest in the occult generally and in Satanism in particular. In the words of Roman Castevet: 'To 1966 - the Year One!' See also #F6E."

6W. *The Circus of Dr. Lao* by Charles G. Finney. NY: Viking Press, 1935 [reprinted paperback: Avon #19190, 1974]. [Deutschland: *Dr. Laos grosser Zirkus*. Klett-Kotta Verlag, Stuttgart, 1984.] (COS-1) (TOS-3) (LVT-3) AL: "A tale that tells it all; every human foible is dissected. It is the epic of man's desire and futility: *Zarathustra* under canvas - an excursion to the highest Llamasery of the Red Monks for those who can **read** it." MA: "This is the story of a traveling circus which arrives suddenly in a small town in the Arizona desert. It is a very unusual

circus, including among its attractions a satyr, Apollonius of Tyana, a Gorgon, a mermaid, a roc, a chimæra, a sea-serpent, and a werewolf. Its main show includes such exotica as a witches' sabbath, complete with personal appearance by Satan. Dr. Lao, the enigmatic Chinaman who ringmasters this show, is one minute a bumpkin, the next an intellectual, and always a magician - in short, a kind of Chinese ASLV. No turn back on him preeze! See also #F6L." JL: "Finney's book, although not easy to find even in paperback, is a superb trek into the universe of a Magician highly skilled in ECI, LBM, and GBM."

6X. *The Omen* by David Seltzer. NY: New American Library, 1976. (TOS-5) MA: "Revelation 13:18. See also #F6M."

6Y. *Damien - Omen II* by Joseph Howard. NY: New American Library, 1978. (TOS-5) MA: "I John 4:3. See also #F6N."

6Z. *The Final Conflict* by Gordon McGill. NY: New American Library, 1980. (TOS-5) MA: "Revelation 13:11. See also #F6O."

6AA. *Devil Worship: The Sacred Books and Traditions of the Yezidiz* by Isya Joseph. Boston: Richard G. Badger/The Gorham Press, 1919. (TOS-3) MA: "This rare little book was Anton LaVey's source for the Yezidi section of #6L, including the ritual texts quoted. As noted in #6N, Joseph bases these rituals and his own conclusions upon an 'Arabic manuscript presented to me by my friend Daud as-Saig ... a man of culture, in sympathy with western thought, etc.' When Joseph's book was assessed in 1967 by Royal Asiatic Society anthropologist C.J. Edmonds, he noted that it remained unauthenticated. Fellow R.A.S. scholar Alphonso Mingana considered the ritual texts offered by Joseph as simple forgeries, based upon Mingana's analysis of their grammar & syntax. These evaluations and objections were apparently unknown to [or ignored by] Anton LaVey when he included the Joseph material in #6L. The Temple of Set's texts of the Yezidi rituals in question are included as appendices to #6N, and are based upon current doctoral papers at the University of California, Los Angeles, obtained through the Anthropology Library at UC Berkeley. The UCLA papers reveal Joseph's account and analysis to be incomplete and factually suspect. For Yezidi culture, your best starting point is #6AB."

6AB. *A Pilgrimage to Lalish* by C.J. Edmonds. London: Royal Asiatic Society of Great Britain and Ireland, 1967. (TOS-3) MA: "This small, concisely-written book remains the most coherent and reliable published book concerning Yezidi culture to date. It does not contain any of the Yezidi religious or magical texts, however. The authentic text of the *Yezidi Book of the Revelation* [corrected and expanded from the Joseph version contained in #6L] is reprinted as Appendix 65 of #6N. The other principal Yezidi text, the *Mashaf-a Resh (Black Scripture)*, is not reprinted in #6N because of its length, but a copy is available in the archives of the

Temple of Set.”

6AC. *Dashwood: The Man and the Myth* by Eric Towers. London: Crucible (Aquarian Press/Thorsons Publishing Group, 1986. (TOS-4) MA: “This is **the** definitive account of Sir Francis Dashwood and his Medmenham Abbey, complete with extensive photo sections. This continues and reinforces the thesis of #6T, offering evidence that Dashwood’s ‘occult’ activities consisted largely of revels in honor of Apollo and Bacchus in West Wycombe Park, with the only possible Satanic element being hearsay rumors about a ‘closed room/chapel’ in Dashwood’s Abbey. This room was reputed to be accessible only to the ‘monks’ of Dashwood’s group, and to be decorated with obscene/ blasphemous pictures. If, so, the decor was removed later, for the Abbey today shows no trace of it in any room. An interesting side-note is that the Dashwood group **never called itself the ‘Hellfire Club’**. That name actually belonged to a club of libertines formed in London many years earlier (1719) by the Duke of Wharton, which became so scandalous that the crown shut it down with a proclamation denouncing ‘certain scandalous clubs or societies of young persons who meet together, and in the most impious and blasphemous manner insult the most sacred principles of our Holy Religion, affront Almighty God himself, and corrupt the minds and morals of one another’. By contrast the frolics at West Wycombe seem to have been rather less extreme. Towers’ book includes an interesting discussion of how rumors about Dashwood’s doings multiplied over the centuries until it was taken for granted that he presided over every kind of depravity at Medmenham, to include Dennis Wheatley-style Black Masses. Over the main entrance to Medmenham can still be seen the inscription FAY CE QUE VOUDRAS from Dr. Francois Rabelais’ ‘Abbey of Theleme’ in his novel *Gargantua*, which Aleister Crowley would later borrow for his ‘Do What Thou Wilt’ Law and for his own Abbey in Sicily.”

6AD. *Satan’s Power: A Deviant Psychotherapy Cult* by William Sims Bainbridge. Berkeley: University of California Press, 1978. (TOS-4) MA: “The definitive account of the ‘Process Church of the Final Judgment’, a quasi-Satanic movement that existed in the late 1960s-early 1970s. It was more the product of the ‘Jesus Freak’ atmosphere of the time than of authentic Satanism, as it was a ‘hippie’ religion that acknowledged four deities - Jehovah, Christ, Satan, and Lucifer - in a complementary relationship. Predictably it was the ‘Satanic’ component of the Process that attracted the most attention - from aspirants and external critics alike - and the Process proved unable to come to grips with this symbolism and its implications. Bainbridge shows how the organization was erroneously linked to the Manson Family in Sanders’ *The Family* (#6U), and how its failure to successfully dispute and reject this linkage resulted in the breakdown and eventual dissolution of the group. Theologically/philosophically the Process was ignorant of Satanism, so the primary value of this account is as an account of the dangers faced by an unskilled group perceived by society as ‘Satanic’ in the conventional/evil sense. [Principal name disguises: Process = ‘Power’. Processean

= 'Powerite'. DeGrimston = 'de Forest Jones'.] Bainbridge is Assistant Professor of Sociology at the University of Washington."

6AE. *Satanismus* by Josef Dvorak. 1989. (LVT-2) JL: "Written in German, *Satanismus* deals with Satanskult analyses ranging from Aleister Crowley to Anton LaVey to the homicidal Manson. The Grand Master's German is less polished than could be desired; hopefully an English translation will become available."

6AF. *Satanic Panic: The Creation of a Contemporary Legend* by Jeffrey S. Victor. Chicago: Open Court, 1993. (TOS-3) MA: "Simply the most comprehensive and objective analysis to date of the 'Satanic crime' urban myth of the late-1980s. Available in both hardcover (ISBN 0-8126-9191-1) and paperback (ISBN 0-8126-9192-X). This book is not essential for Setians who are not personally interested in the myth and the scams resulting from it. But if you are interested, this book is indispensable. An exhaustive bibliography is appended, as are names and addresses of important specialized contacts, both individuals and organizations. Victor is Professor of Sociology at the State University of New York and has an extensive academic background in the study of rumor-panics."

6AG. *In Pursuit of Satan: The Police and the Occult* by Robert D. Hicks. Buffalo, NY: Prometheus Books, 1991 (ISBN 0-87975-604-7). (TOS-3) MA: "The best book on the subject of #6AF from a professional law-enforcement perspective. When the 'Satanic scare' was instigated, law-enforcement agencies were caught off-guard, having virtually no background or experience in 'cult-hunting'. To make matters worse, some officers had personal religious biases and agendas that colored their approach to the scare. This book provides a historical overview of what resulted, together with a methodical presentation of facts to prevent a similar over-reaction from recurring. Hicks, a former police officer, is a criminal justice analyst who advises Virginia law-enforcement agencies."

6AH. *Lords of the Left-Hand Path: A History of Spiritual Dissent* by Stephen E. Flowers. Runa-Raven Press, P.O. Box 557, Smithville, TX 78957, 1992. (TS-3). Order directly from Runa-Raven for US\$40 postpaid domestic. Overseas orders include approximate surface or airmail book postage. MA: "**The definitive survey** of the 'Satanic tradition' throughout recorded history and the world's major cultures. Flowers is a Magus V° of the Temple of Set, Grand Master of its Order of the Trapezoid, Yrmin-Drighthen RX of the Rune-Gild, and a Ph.D. in Germanic Studies - as well as author of many definitive books in ancient north European history and esoterica. Chapter titles (& just **some** of the subtopics): The Left-Hand Path (defined); The Eastern Traditions (Hinduism, Buddhism, Zoroastrianism); The Roots of the Western Tradition (paganism, Greece, north Europe, Semitic, Hamitic, cult of Set); The First Millennium (Gnosticism, Christianity, Islam, Assassins, Yezidi); The Path of Satan (Middle Ages, dualists, pantheists, witchcraft, Faust); Lucifer Unbound (Hellfire Club, de Sade, Goethe, modern

Devil-concepts); An Interlude in the Absolute Elsewhere (Nazi occultism); The Occult Revival (Theosophy, Crowley, Fraternitas Saturni, Spare, Gurdjieff, modern witchcraft); Anton Szandor LaVey (& Church of Satan); Michael A. Aquino: The Temple of Set; Offshoots & Parallels. Appendices include a discussion of 'Satanism' as a fundamentalist urban legend."

6AI. *The Yezidis: A Study in Survival* by John S. Guest. London: KPI, 1987. (TOS-3) DW: "Contains the sacred texts and information on the Yezidi as a living culture from an anthropologist who has lived among them. Fascinating stuff."

6AJ. *The Fortunes of Faust* by E.M. Butler. London: Cambridge University Press, 1952. (TOS-4) DW: "This volume, third in a recommended trilogy of *The Myth of the Magus* and *Ritual Magic*, deals with the Faust legend, a Christianized Remanifestation of the Odhinn's 'sacrifice of himself to himself' - in other words, making a deal with your own *psyche*, which under the anti-*psyche* mode of monotheism became 'Satanic'. Dealing with figures of Don Juan and Faust, Butler shows how the pagan concept of the magus endured and appealed to artists - an archetype which could not and cannot be banished."

6AK. *The Satanic Screen* by Nikolas Schreck. London: Creation Books, 2001. (TOS-3) MA: "An exhaustive, incisive, and provocative survey of all films made with Satanic themes. This is no mere recitation or catalogue, as Schreck (a Magister Templi IV° of the Temple of Set at the time of publishing) possesses both the initiatory perspective and the film-world experience to bring out not just the entertaining and horrific aspects of each movie, but its [intentional or accidental] philosophical and magical power as well. Mention must also be made of Schreck's writing style, which is elegant-yet-slashing in the tradition of the *Æsthètes* and *Decadents*."

6AL. *Flowers From Hell: A Satanic Reader* by Nikolas Schreck (Ed.). London: Creation Books, 2001. (TOS-3) MA: "An exhaustive collection of the most elegant and inspiring writings concerning Satan or Satanic themes by authors Dante Alighieri, Christopher Marlowe, John Milton, Johann Goethe, William Beckford, Matthew Lewis, Charles Maturin, Washington Irving, Edgar Allan Poe, Charles Baudelaire, J-K. Huysmans, Mark Twain, Anatole France, Max Beerbohm, and Aleister Crowley. *The Diabolicon* is also publicly published for the first time. At least as fascinating as the classic contents of this volume is Schreck's extensive Introduction "The Luciferian Vision", in which he examines not only each individual text, but the personality and psychology of each author."

F6A. *The Devil's Rain*. 1975. MA: "In 1974 CE Robert Fuest, who directed the *Dr. Phibes* films, decided to film a horror movie with Satanism as its theme. He took an anemic novel about Wiccan-witchcraft in New England and hired Anton LaVey as technical advisor to spice it up, which he did - adding touches of LaVey artwork, Mexican extras chanting Enochian Keys, and 'Satanic Priest' Ernest Borgnine intoning extracts from the invocation in my 'Ceremony of the Nine Angles' in #6L. The setting was moved to Durango, Mexico ('Redstone'), and the colorful cast included Ida Lupino, William Shater [just before the *Star Trek* movie revival], John Travolta [his screen debut - a fight & fall downstairs], and cameos for Anton (a gold-helmeted Priest) and Diane (Borgnine's colonial-era wife) LaVey. While the film was [and is] lots of fun for those in the know about all this, it bombed at the box office and is today only rarely shown on television. See discussion in #6N."

F6B. *Asylum of Satan*. 1975. Charles Kissinger, Carla Borelli. MA: DVD: "Something Weird Video" #ID1598SWDVD. "Around 1971CE, when I was Priest III° of the C/S Nineveh Grotto in Louisville, Kentucky, a local commercial film company decided to try for the big time by making a Satanic horror movie - using local theatrical talent. Since they had a Church of Satan in town, they asked us if we would handle the ritual scene. I wrote the script, Nineveh designed the chamber, and we imported the *Rosemary's Baby* devil-suit [with a new head] from Hollywood. The result of all this was a turkey of a movie with, if I say so, a rather zesty ritual sequence. The company is no longer in existence, but somehow this thing survived as a videocassette - and later, in 2002, as a digitally-remastered, widescreen DVD, complete with a commentary by the original filmmakers which is at least as charming as the film itself Dry-ice, rubber snakes & bugs, and plaid trousers on the hero will all scare you frightfully. See discussion in #6N."

F6C. *The Devil Rides Out*. Hammer Films, 1968. Screenplay by Richard Matheson. Director: Terence Fisher. Christopher Lee. (LVT-2) MA: "Probably one of the best Hammer films ever made - now available in a Hammer Collection videocassette. It is a very accurate screenplay of Dennis Wheatley's first and most famous Satanism novel. Look for Charles Gray's silky-evil portrayal of Mocata, the character whom Wheatley specifically modeled after Aleister Crowley, an acquaintance of his. [One other Wheatley Satanism novel, *To the Devil a Daughter*, was also made into a film, but it is a ghastly mess which bears no comparison to the book. Wheatley's novels are generally available in British editions, with occasional American publication. Other novels in his 'Satanism' series include *The Satanist*, *They Used Dark Forces*, and *The Ka of Gifford Hillary*." JL: "The novel is far better than the movie, but few can resist taking a look at the cinematographer's art turned to the subject of Black Magic. Christopher Lee stars as de Richleau, the rich man's Indiana Jones, although his IJ exploits are mentioned only in passing. Of far more interest is Charles Gray's portrayal of Ipsissimus Mocata, particularly in his discussion of the moral aspects of Magic.

The film also has in its cast Paul Eddington, a British actor who has turned for the most part to comedy. It might have been that *DB* was a bit too much for him.”

F6D. *Fade to Black*. 1983. Dennis Christopher and Linda Kerridge, Mickey Rourke. Director: Vernon Zimmerman. MA: “In the flavor of Anger’s *Hollywood Babylon* books, this is a horror movie about a young, aliented film buff, Eric Binford, who, in a different application of lycanthropy, assumes various characters from classic films to give himself ‘their powers’. Readers of #6N will recognize the parallels to the 1974+ interests of Anton LaVey, to include the presence of Marilyn Monroe as Eric’s ideal woman and ‘death angel’.”

F6E. *Rosemary’s Baby*. 1968. Mia Farrow, John Cassavetes, Ruth Gordon, Sidney Blackmer, Maurice Evans, Ralph Bellamy. Produced by William Castle. Directed by Roman Polanski. MA: “This film is so well known to contemporary Satanists that little need be said. After the smash success of the novel, Polanski filmed it with virtually no modifications whatever. Contrary to rumor, Anton LaVey did not play the part of the Devil in it, but consulted briefly with Polanski in Los Angeles before the film was shot at the Dakota building in New York City. Unusual music by Christopher YOUNG, who died shortly afterwards. Chocolate mousse was added to Levin’s story because of the excellent CM at the ‘Ile de France’ restaurant across West 72nd from the Dakota - where the Priesthood had a dinner meeting at the 3rd Eastern Conclave of the C/S at Halloween 1972. See further discussion in #6N.”

F6F. *The Abominable Dr. Phibes*. 1971. Vincent Price, Joseph Cotten, Hugh Griffith, Terry-Thomas. Director: Robert Fuest. MA: “A campy horror movie with Price as a disfigured ex-vaudevillian (nice pun) seeking vengeance against a team of physicians he believes responsible for the death of his wife. What makes the movie is the lush atmosphere of Art Nouveau/Art Deco with which Phibes surrounds himself in the magical ‘universe’ he has created for himself. See further discussion in #6N.”

F6G. *Dr. Phibes Rises Again*. 1972. Vincent Price, Robert Quarry, Terry-Thomas. Director: Robert Fuest. MA: “The success of #F6F prompted this sequel, even more lavish than the original. Phibes travels to Egypt in search of the river of immortality, dispatching assorted inconvenient archæologists and policemen on the way. See further discussion in #6N.”

F6H. *The Brotherhood of Satan*. 1971. Strother Martin, L.Q. Jones. MA: “After the success of *Rosemary’s Baby*, Hollywood floundered around trying to capitalize on the Satanism theme with a couple of failures like *The Mephisto Waltz*. #F6H was the first film to start ‘getting it right’, and it was the brainchild of a little-known producer/director, L.Q. Jones, who also starred as the sheriff in the

film. Strother Martin plays a surprisingly effective Satanic Priest.”

F6I. *The Black Cat*. Universal, 1934. Boris Karloff, Bela Lugosi. MA: “A remarkable essay in Art Deco/Satanism starring Karloff as the Satanist and Lugosi as his only-slightly-less-sinister opponent. The story line, centering on a house modeled after the Ennis-Brown house in Hollywood [see *Runes* #III-6], has nothing to do with the Poe version. Included is a stylized Black Mass - about as close as Hollywood would come to UFA-expressionism.”

F6J. *The Magus*. ca. 1968. Michael Caine, Anthony Quinn, Candice Bergen, Anna Karina. Director: Guy Green. Screenplay by John Fowles. MA: “*The Magus*, like *Lord of the Rings*, is one of those novels which is so subtle and complex that you have to read it about 2-3 times before you really begin to absorb it. The film was an excellent translation of the book to the screen - but only for persons who had previously digested the book. To a first-time viewer it was dreadfully confusing. Nevertheless, if you **have** read the book, the film is a fine set of illustrations to accompany it. **Perfectly** cast, with Quinn as Conchis, Caine as Nicholas, and Bergen as Lily/Julie. Finally released as an unabridged video/DVD in 2006.”

F6K. *Satanis, the Devil's Mass*. 1970. DVD: “Something Weird Video” #ID1615SWDVD. MA: “*Satanis* was a commercial documentary of the Church of Satan in San Francisco, filmed in 1968CE and shown almost exclusively in a San Francisco art-theater. Available currently in DVD. *Satanis* includes ritual sequences, interviews with Anton, Diane, and Karla LaVey, and footage of the premises of the original Central Grotto house on California Street in San Francisco. An amusing sequence shows the blessing of Isaac Bonewits' penis by Anton LaVey. IB was later tossed out of the C/S and went on to become a self-proclaimed ‘druid’. Whether the spell is still effective is not known.” DW: “Sometimes sold with *Satanis* is an episode of *Brother Buzz*, a San Francisco children's TV show, in which BB, a puppet bee, tells his friends about the lion Togare and his wonderful master Anton LaVey. A picture of Anton during his pre-Church of Satan ghost-hunting days, with some shots of his house.”

F6L. *The Seven Faces of Dr. Lao*. 1964. Tony Randall, Barbara Eden. Produced by George Pal. (LVT-3) MA: “On the whole, a pretty effective film treatment of #6W - a bit more lighthearted than the somewhat savage novel, however. Available in DVD.” JL: “This film appears infrequently on cable stations and is also worth watching, particularly for those who have read the book.”

F6M. *The Omen*. 1976. MA: “See #6X.”

F6N. *Damien: Omen II*. 1978. MA: “See #6Y.”

F6O. *The Final Conflict*. 1981. MA: “See #6Z.”

Category 7: H.P. Lovecraft

as of February 26, 2003

MA: The novels and short stories of Howard Phillips Lovecraft are famed for their horrific imagery. To the Setian, however, their importance lies in their success in capturing emotion, motives, and patterns of behavior long suppressed to near-extinction by conventional civilization. These qualities may be effectively employed in Black Magical operations. Collectively the Lovecraft writings illustrate the concept of "genetic memory", also a key magical principle. [See also #6L and #6N.]

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R. Winkhart IV°, Deutschland: "Die Werke von H.P. Lovecraft sind grossteils in Taschenbüchern des Suhrkamp-Verlages, Frankfurt in diversen Sammelbänden veröffentlicht worden. Dies als Hinweis zu 7B."

7A. *Lovecraft: A Biography* by L. Sprague de Camp. NY: Doubleday & Co., 1975 (paperback edition available). (TOS-3) MA: "This is the definitive biography and psychological profile of HPL, with detailed analyses of the philosophical principles he incorporated into his writings. In contrast to the sanitized image portrayed by August Derleth, de Camp covers all aspects of HPL's personality, socially-acceptable and otherwise. Consequently this biography has been criticized by some HPL fans who want to see their idol exemplify and reinforce their own social ideologies. Its objectivity, candor, and thoroughness nevertheless make it indispensable for a correct understanding of HPL the man, the writer, and the philosopher."

7B. *The Dunwich Horror & Others / Dagon & Other Macabre Tales / The Mountains of Madness & Others / Tales of the Cthulhu Mythos* (four volumes) by H.P. Lovecraft. Sauk City, Wisconsin: Arkham House, 1963+. (TOS-3) (TRP-1) (LVT-5) MA: "The first three volumes contain the bulk of HPL's principal works, and the fourth contains both HPL material and selected stories by the most prominent writers of the 'Lovecraft Circle'. The magical philosophies and techniques illustrated herein were experimented with by the Church of Satan and are currently applied effectively by the Temple of Set." JL: "The LVT places Lovecraft's works in the '5' category not because we worry that anyone might inadvertently move his lips while reading, but because the rites and gods of HPL can be misused through misinterpretation. No one believes there to be a Cthulhu, and yet it is possible to become so involved with the creation of a Cthulhu working that one strays over into a *King in Yellow* trap with a resulting loss of contact with reality." DW: "*Tales of the Cthulhu Mythos* was re-edited 1990. These stories by diverse hands are powerful extensions of HPL concepts. Of particular note are 'The Hounds of Tindalos' by Frank Belknap Long and 'The Terror from the Depths' by Fritz Leiber. If the latter's theme of negative architecture grabs your fancy, look for his *Our Lady of Darkness* (very much a TOS-5)."

7C. *The King in Yellow* by Robert W. Chambers. NY: F. Tennyson Neely, 1895 (Dover paperback available). (COS-5) (TOS-5) (LVT-5) AL: “First on **my** list, as it is the work of a writer of cheap romances who became dæmonically possessed after being involved in espionage work of a delicate nature, the implications of which are still cycling. Chambers, in his literary emergence from the Impressionists of his day, cast a die for Lovecraft, Orwell, Huxley, and many others. Yes, the reading of *The King in Yellow* in its entirety **can** drive one mad, if one realizes the insidiousness of the thing.” MA: “This is the book at the core of HPL’s mythos and the model for his fictional *Necronomicon*. It constitutes the beginning of a type of Black Magic unknown prior to this century - at least in traditional esoteric circles. It may be read by the non-Initiate with consequences no worse than confusion, but to the Adept this book is **exceedingly dangerous** if misapplied. [See also #7J.]” JL: “Those conversant with the handling of dangerous chemicals or sensitive explosives will find #7C a book to be savored. Those not so skilled in cautious handling should delay #7C until later Initiatory levels are attained.”

7D. *The Necronomicon* by George Hay (Ed.). London: Neville Spearman, 1978. (TOS-3) MA: “The fame of HPL’s fictional *Necronomicon* inevitably inspired other authors to produce books purporting to actually be that terrible tome. Some are good-humored tributes; some appear to be deliberately fraudulent. This Hay version, which is both a collection of commentaries and a ‘translation’ of the *Necronomicon*, is both the most entertaining and the most scholarly of the good-humored types. Included are essays by Colin Wilson (#4A, #7E, etc.) and David Langford (#21D), with ‘translation’ by Robert Turner [from the ‘John Dee Edition’ - which was invented by Frank Belknap Long for one of **his** Cthulhu-mythos stories!].”

7E. *The Mind Parasites* by Colin Wilson. NY: Bantam Books #F-3905, 1967. [Deutschland: *Die Seelenfresser*. März Verlag, Berlin, 1983.] (TOS-3) MA: “When Wilson criticized HPL in *The Strength to Dream*, August Derleth challenged him to write a better HPL-style novel. Wilson’s response was this book, the writing of which increased his respect for HPL and caused him to embark on his own series of related novels and short stories. This Bantam edition contains a preface by Wilson explaining this. Other novels in the series include #19A and *The Space Vampires* (sequel to *Parasites* - later made into the science-fiction movie *Lifeforce* - which in my opinion is more interesting than the *Space Vampires* novel).”

7F. *Selected Letters of H.P. Lovecraft, Volume V*. Sauk City: Arkham House, 1976. (TOS-4) MA: “The fifth and final volume in this *Letters* series, this one is recommended because it encompasses the period 1934-37, when HPL’s personal philosophy had reached its greatest maturity and complexity. Many of the letters are far more revealing of his thought than are even the most ambitious of his stories. Arkham House [and various paperback licensees] make a deliberate effort

to keep the #7B books more or less continuously in print, but other Arkham works, such as the *HPL Letters* series, tend to be limited editions, infrequently reprinted if at all. Hence if you are interested in specialized Arkham works and see what you want in a used or specialty bookstore, you are advised to snap it up without delay if the price is reasonable.”

7G. *Lovecraft at Last* by HPL and Willis Conover. Arlington, Virginia: Carrollton/Clark, 1975. (TOS-4) MA: “This is a beautifully presented and bound account of HPL’s correspondence with Conover, containing some unusual insights into the Cthulhu mythos and some rare photographs of HPL himself. Many HPL letters are included in both photo-facsimile and typeface - including one in which HPL recounts the history of his mythical *Necronomicon* in great detail, to include its inspiration by #7C.”

7H. *The Man Who Lived in Inner Space* by Arnold Federbush. NY: Bantam Books #Q8794, 1973. (TOS-5) (LVT-5) MA: “In this beautiful, ethereal, occasionally chilling novel, a man whose body and lifestyle are shattered by the surface world and its inhabitants becomes more and more enchanted by the sea, first watching it, then studying it, then living near it, then living in a permanently-submerged habitat, then finally adapting his body to an amphibian existence. HPL treated a related theme in his *The Shadow Over Innsmouth*, but the only horror to be found in Federbush’s account comes from the savagery of the surface world and its inhabitants. This is not a superficial novel, but one which looks carefully into human anatomy and oceanography. A powerful ‘genetic memory’ statement, it ranks with #7C and #22G as a magical text. An excellent non-fictional bibliography is appended for those who wish to pursue this area further.” JL: “Federbush’s man of the sea is a magician who focuses his Art towards the central aim of Magic: the control of one’s life and the universe impacting upon it. An entertaining book in its own right, it should nonetheless be read with some caution.”

7I. *H.P. Lovecraft: A Critical Study* by Donald R. Burleson. Westport, Connecticut: Greenwood Press, 1983. (TOS-4) DW: “This is the best historical overview of Lovecraft’s life with reference to his fiction. Good information on how the fiction transformed the man. A great magical study.”

7J. *The Hastur Cycle* by Robert M. Price (Ed.). Oakland, California: Chaosium, 1993. ISBN: 1-56882-009-7. (TOS-5) MA: “In the words of the editor: ‘13 tales that created and define Dread Hastur, the King in Yellow, Nighted Yuggoth, and Dire Carcosa’. #7C was a lightning-rod that drew to itself various preexisting themes, melded them into a Working of Power, and sent them forth into Lovecraft’s Mythos and the Dead Dreams of others. Here in this volume are several of these Pre- and Remanifestations, by authors such as Bierce, Machen, Chambers, Blish, Campbell, Carter, and Derleth. Most fiendishly are actual

attempts at reconstructing *The King in Yellow* drama itself by Blish and Carter - both too close to the Essence of the Pallid Mask for [their] comfort.” DW: “Chaosium publishes an ongoing series of books of fiction connected to the Cthulhu Mythos, including many out-of-print items and rarities. As Chaosium is a gaming company, these books are available in many role-playing gaming stores. Volumes focus on a theme (such as the ‘Hastur Cycle’) or a writer (such as Bloch). A catalogue is available from Chaosium, 950-A 56th Street, Oakland, CA 94608-3129, USA.”

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F7A. *The Curse*. 1987. Claude Akins. MA: “Interesting treatment of HPL’s *The Color Out of Space*.”

F7B. *Die, Monster, Die!* 1965. Boris Karloff, Nick Adams. MA: “Another shot at *The Color Out of Space*, much more stylized and remote from the original than #F7A.”

F7C. *Re-Animator*. 1985 Jeffrey Combs, Bruce Abbott. MA: “A charmingly horrible adaptation of HPL’s early series of short stories *Herbert West-Reanimator*.”

F7D. *From Beyond*. 1986. Jeffrey Combs, Barbara Crampton. MA: “Since audiences survived #F7C, the same gang returned with this somewhat more startling HPL-theme film - not very true to the story, as Howard was not into black leather S&M, but reasonably Yuggothy.”

F7E. *The Dunwich Horror*. 1970. Sandra Dee, Dean Stockwell, Ed Begley, Sr., Sam Jaffe. MA: “The first ‘modern’ HPL film. Sandra Dee was added to the story to give it a female victim, and there is nothing physically unusual about Wilbur Whateley, although Stockwell portrays him weirdly enough. The only appearance by the ‘Old Ones’ is as a group of hippies dancing through the meadows, which is a new one for this HPL-fan.”

F7F. *The Haunted Palace*. Vincent Price, Lon Chaney Jr. MA: “For some odd reason, this film is fully titled ‘Edgar Allen Poe’s The Haunted Palace. In actuality it has nothing to do with Poe; the story is adapted from HPL’s novel *The Strange Case of Charles Dexter Ward*. It is a loose adaptation, fun for CDWophiles.”

F7G. *The Resurrected*. Live Home Video, 1991 (ISBN 1-55658-765-1). MA: “A superb rendition of *The Case of Charles Dexter Ward*, true to the original except moved forward to contemporary time. Available in DVD.”

F7H. *Dagon*. 2001. MA: “Director Stuart Gordon, who gave us #F7C & #F7D, really outdid himself with this one, which is essentially HPL’s *The Shadow Over Innsmouth* reset [interestingly/convincingly] to a decrepit Spanish fishing village. As is usual with HPL protagonists, things start creepy and get progressively worse. Don’t watch this one late at night, alone, or if you’re planning a Spanish coastal vacation.”

Category 8: Vampirism and Lycanthropy as of February 26, 2003

This category is important for much the same reason as #7: The legends of the vampire and the werewolf reveal suppressed characteristics of the human soul which the magician may recognize, control - and occasionally avoid when sensing them to obsess the personalities of immature or hysterical humans. It is important to note that the literature in this category is selected not for its story value, but for its in-depth treatment of these phenomena. Here may be found some of the most ancient and essential instincts and intelligent dispositions of the soul - qualities among the first to be challenged and ostracized by profane society because of its brutish fear of such godlike prerogatives. Because of the superstitious taboo which has lain over them for so many centuries, it is widely assumed by profane society that vampirism and lycanthropy are mere myths, playthings for monster-movies. They are not.

8A. *The Vampire Papers* by Bernhardt J. Hurwood (Original title: *Terror by Night*, later released as *The Monstrous Undead*). NY: Pinnacle Books #523-00975-5, 1976. (TOS-3) MA: "Unlike the werewolf or vampire sections of most occult anthologies, this book focuses directly on the sexual and psychopathic bases of both archetypes. Other sections dealing with necrophilia, cannibalism, blood rituals, and premature burial have made this one of the books least likely to be kept in stock at your neighborhood bookstore. A short but informative bibliography is appended. [See also #8I.] Books dealing exclusively with subjects such as necrophilia [sample title: *The Love of the Dead* (!)] were evaluated for this reading list but rejected as being mere attempts to pander to degenerate and morbid tastes. #8A relates such themes to the more significant precepts addressed by this reading list category."

8B. *The Annotated Dracula* by Leonard Wolf. NY: Clarkson N. Potter, 1975 (paperback edition also produced). (TOS-3) MA: "A richly-annotated facsimile publication of the first edition of the classic by Bram Stoker. This edition includes descriptions and explanations of the many factual events and references included in the novel. Complete with maps, photographs, and a series of magnificent illustrations by Sätty. [Historical note: A review of this book was struck from the Church of Satan newsletter because of a clash between Anton LaVey and Wolf over the length of a 'Satanic pregnancy' (Wolf = 13 months, LaVey = 9 months) and also because of a parting of ways between LaVey and Sätty some years back.] Wolf is also author of #8D."

8C. *The Vampire* by Ornella Volta. NY: Award Books #A807S-MAC, 1962. (TOS-4) MA: "Only slightly less gory than #8A, this book explores various psychological implications of vampirism and proceeds to case studies. Again the nature of its contents makes it unlikely that this book will be easily located."

8D. *A Dream of Dracula: In Search of the Living Dead* by Leonard Wolf. NY: Popular Library #445-00159-125, 1972. (TOS-4) MA: "This is a painstaking, if somewhat rambling and Freudian study of the vampire in contemporary society, with many references to historic incidents. Wolf is author of #8B and a San Francisco State University Professor. An excellent bibliography is appended."

8E. *The Werewolf* by Montague Summers. New Hyde Park: University Books, 1966. (TOS-3) MA: "Completed in 1933, this is a detailed history of lycanthropy, backed up with extensive notes and bibliographical entries. Useful as an overview of the subject. Not nearly as hysterical in tone as some of Summers' other works."

8F. *The Werewolf of Paris* by Guy Endore. NY: Farrar & Rinehart, 1933. (TOS-5) MA: "This novel is to lycanthropy what *Dracula* is to vampirism. If you are so rash as to order a copy, the book dealer may shoot you on sight [with a silver bullet]. Not advisable to read during the full Moon, particularly if you have neighbors who might resent your howling at it."

8G. *Man Into Wolf* by Robert Eisner. NY: Philosophical Library, 1951 (republished Santa Barbara: Ross-Erikson, Inc., 1978). (COS-4) (TOS-4) MA: "Highly regarded by Anton LaVey as a psychological analysis of lycanthropy, this work is an anthropologically-based treatment of sadism, masochism, and lycanthropy in the form of a 30-page lecture and 233 (!) pages of footnotes to that lecture. The issue is whether man is inherently savage or whether he imitated savagery from other species and hence has the prerogative to rid himself of it. The notes are very extensive, amounting to an annotated bibliography of lycanthropic literature. Introduction to the original edition by Sir David K. Henderson and to the 1978 edition by Donald Lathrop."

8H. *Cult of the Cat* by Patricia Dale Green. NY: Tower Publications, 1970 [later reprinted as *The Archetypal Cat* by Spring Publications, Dallas, TX]. (COS-3) AL: "Without question the most enlightening book yet written on the relationship of the cat to Satanism."

8I. *Vampires* by Berhardt J. Hurwood. NY: Omnibus Press, 1981. (TOS-3) MA: "Hurwood (author of #8A) produced this as a 'coffee-table' book on vampires - bits and pieces of interesting information concerning vampirism in general. It is less analytical and psychological than #8A, while at the same time being more story-, movie-, and legend-oriented. Included are an extensive bibliography, an indexed listing of all films on the theme of vampirism, and even a directory of vampire-related organizations."

8J. *Interview with the Vampire* by Anne Rice. NY: Ballantine Books, 1976. (VAM-1) (LVT-3) Robertt Neilly IV°: "Though *IV* has an excellent story line, its real value consists of its examples of vampiric/human characteristics thought to be

hidden from view. The story is told from the vampire's perspective, and addresses many aspects of the 'ancient & essential instincts' discussed in the preamble to this category. The novel also explores goals for those who would tap the mind's potential. Described is the process of transformation & transmutation from human to vampire, together with the experience of surviving death via the Will." J. Lewis VI°: "Anne Rice's vampires are beings operating generally at a highest and best level, although the human creeps in again and again. The Order of Leviathan affiliate will find her undead exploring the problem of an eternal, powerful existence."

8K. *The Monster with a Thousand Faces: Guises of the Vampire in Myth and Literature* by Brian J. Frost. Bowling Green, Ohio: Bowling Green State University Popular Press, 1989. (TOS-3) (VAM-3) D&RW: "This tidy little 150-page survey covers both non-film vampire legends and the various ways in which vampiric themes have been treated in film. A very useful addendum to the book is an extensive list of novels and short stories dealing with the subject of vampirism. Frost is a long-time amateur devotee of weird fiction, and evidently accumulated enough data on this particular subject to assemble it thus."

8L. *The Living and the Undead: From Stoker's "Dracula" to Romero's "Dawn of the Dead"* - by Gregory A. Waller. Urbana: University of Illinois Press, 1986. (TOS-3) (VAM-3) MA: "Contributed to the reading list by Setian James Sass. An exhaustive study of the influence of the vampire theme in contemporary Western culture, particularly through film interpretations, with special attention to the Hammer Film Draculas and the two versions of *Nosferatu*. A member of the English Department at the University of Kentucky, Waller extracts psychological details from these films with an intricacy most casual viewers might consciously miss - but which might very well affect their attitude towards the films nonetheless."

8M. *American Vampires: Fans, Victims, Practitioners* by Norine Dresser. NY: W.W. Norton & Co. (ISBN 0-393-02678-7), 1989. (TOS-3) (VAM-3). MA: "Dresser is a teacher of folklore at the California State University, Los Angeles and is a research associate of the Center for the Study of Comparative Folklore at the University of California, Los Angeles. This book is a light and lively study of the vampire theme as present in American society today [to include the Temple of Set's Order of the Vampyre]. An added feature are the names and addresses of as many vampire-related societies as the author (ahem) dug up ..."

8N. *Lady of the Beasts* by Buffie Johnson. NY: HarperCollins, 1988. (TOS-3) DW: "A study of the relationship between the divine and the savage feminine beast/godforms. Useful for beginning lycanthropes and the *Arkte* Element."

F8A. *An American Werewolf in London*. 1981. MA: "What would it **really** be like to (a) encounter a werewolf and/or (b) become one? Watch this film to find out. Then sniff out its sequel, *AAWI Paris*."

F8B. *Dracula*. 1931. Bela Lugosi, Edward Van Sloan, Dwight Frye. MA: "Tod Browning's classic translation of the stage play *Dracula* to the screen. Needs no introduction for vampires and vampire-fans."

F8C. *The Wolf Man*. Universal, 1941. Lon Chaney Jr., Claude Rains, Bela Lugosi, Maria Ouspenskaya. MA: "The first and best of the Universal 'wolfman' films, in which Lon Chaney Jr. made this role as much his as Lugosi did that of *Dracula*."

F8D. *Nosferatu, Phantom of the Night*. Fox. Isabell Adjani, Klaus Kinski. Director: Werner Herzog. Music: Popol Vuh. MA: "There are scores, perhaps now hundreds of *Dracula*-theme movies in existence. This remake of the original Murnau *Nosferatu* is recommended not because Kinski makes a shudderingly-ugly *Dracula*, but because the film so eerily illustrates the not-living/not-dead phantom realm of the classical vampire, and the 'atmosphere' which accompanies him. See #8L for a strong discussion of the symbolism in the two *Nosferatu* films. When originally tested in the United States, this French/German film had English voice-overs. When finally released, it was in German with English subtitles, which prevents the audience from being absorbed into its scenes. Too bad! There are 'French' and 'German' editions of the soundtrack album by Popol Vuh."

F8E. *Blood for Dracula*. Andy Warhol/Paul Morrissey. Udo Kier, Joe Dallesandro. MA: "If you think you've seen all the *Dracula* variations there are to see, try this one: This *Dracula* (Kier) can only drink the blood of **virgins**. A frantic comedy ensues in his desperate quest to find one. The high point is reached when the sullen Dallesandro, a staple in Warhol/Morrissey films, seduces the only virgin daughter in the Italian family being stalked by the count. When caught in the act by the girl's understandably indignant mother, Dallesandro retorts, 'I'm saving her from a vampire' - probably the most unusual excuse yet offered. Very explicitly sexual, very gory, and very funny."

F8F. *Bram Stoker's Dracula*. Columbia, 1992. Directed by Francis Ford Coppola. Gary Oldman, Winona Ryder, Anthony Hopkins, Keanu Reeves. MA: "The most magnificent *Dracula* ever filmed. Winner of 3 Academy awards. Stunning costumes by Eiko Ishioka. A romantic epic of titanic scope and sensitivity - only incidentally a 'horror movie'. Watch for effects such as the semi-independent movements of *Dracula's* shadow in his castle - a charming variation on the legend that vampires cast no shadow."

F8G. *Shadow of the Vampire*. Universal, 2001. MA: “Willem Dafoe steals this show as Max Schreck in this film about the making of the original Murnau *Nosferatu* - the twist being that Schreck is **really** a vampire. Dafoe - who received an Oscar nomination for this role - intimidates his fellow castmembers, and Murnau (John Malkovich) as least as much as the audience. Watch for Udo Kier as the director’s long-suffering associate.”

F8H. [John Carpenter’s] *Vampires*. Columbia Pictures, 1998. MA: ““When I find the bastard, I’m going to shove a stake up his ass,’ growls vampire-hunter James Woods, and that pretty much sets the tone for this brutal, hardboiled, vampires-vs.-humans yarn set in the modern American west. As is often Carpenter’s whim, he does the soundtrack with his own band, the Texas Toad Lickers: a sledgehammer of a score that is well-worth picking up as a CD on its own.”

Category 9: The Æon of Horus

Das Äon von Horus

as of February 26, 2003

In 1904 CE the British magician Aleister Crowley - the self-acknowledged Beast 666 - proclaimed the Æon of Horus, an initiatory climate characterized by actualization of the most refined sense of the human Will towards conscious unification with the Universe. This was a major advance in the coherence and evolution of occultism, comprising the most sophisticated basis for initiation until 1966 CE and the advent of the Æon of Set.

In his writings, Crowley sought to integrate what had previously been a haphazard collection of medieval superstition and ancient paganism into a legitimate magical philosophy. He was more or less successful, but his works are so complex - requiring for their understanding an extensive background in philosophy, occultism, comparative religious mythology, and world cultural history - that it remains open to question how many [if any] of his present-day disciples can be said to truly possess and apply the extremely rigorous magical skills he sought to codify and communicate. That there are numerous "Aleister Crowley fan clubs" is undeniable. Whether any of them would have gained his personal endorsement as a legitimate embodiment of the Silver Star (A.'.A.'.) or Ordo Templi Orientis (O.T.O.) as he originally conceived them to be is an issue that cannot be resolved by argument, decree, or civil law - but only by the test of time. At this time there is no legitimate A.'.A.'. in evidence. There are only two O.T.O. organizations with meaningful claims to legitimacy: The California-incorporated/New York-headquartered O.T.O. (the "McMurtry" or "Caliphate" O.T.O. - which is recognized as the O.T.O. under U.S. law) and the "Metzger" O.T.O. in Switzerland. The Temple of Set recognizes and enjoys cordial relations with the U.S. O.T.O.; we have had no contact with the Swiss organization. We do not recognize the credentials of any group claiming to be the A.'.A.'..

The Book of Coming Forth by Night establishes the Temple of Set's interest in and responsibility to the Crowley legacy. Because of the continuing and highly-emotional controversies over Crowley organizations, concepts, and successors, we have thought it best to allow water to seek its own level over a period of time, concentrating our Crowley-related efforts towards meaningful and serious discussion and application of Æon of Horus principles as they may complement and enhance those of the Æon of Set.

The books cited below represent only part of the entire corpus of Crowley literature. While the Temple's archives include virtually the "complete Crowley", many books by/about him contain overlapping/ reprinted material ... and/or confuse more than they clarify. Some Crowley-related books - most conspicuously those by Kenneth Grant and Marcelo Motta - contain severe distortions of Crowley's original concepts and are not recommended accordingly. If you want to go Crowley-hunting, the books listed in this category ought to be the most informative and rewarding.

9A. *The Great Beast* by John Symonds. London: Macdonald, 1971 [Weiser paperback edition available]. [Deutschland: *Das Tier 666*, Sphinx Verlag, CH-Basel, 1983] (TOS-3) (LVT-1) MA: "This remains the most comprehensive and objective biography of Crowley. The 1971 Second Edition is expanded and

updated from the original 1951 First Edition. #9A has been criticized for describing certain episodes of Crowley's life in a scornful and condescending light, but it would be more accurate to say that a description of his behavior without attention to his **magical motives** for such behavior is misleading. #9B and #9C in particular reveal these motives. So complex were Crowley's life and works, however, that any attempt to understand other works in this category without first having digested #9A will result in confusion." J. Lewis VI°: "The Work of the Magus of the Æon of HarWer is one of the invaluable legacies passed down to Setians, who have the benefit of historical perspective. Understanding the Word *Thelema* is an essential step along the path of Initiation."

9B. *The Eye in the Triangle* by Francis I. Regardie. St. Paul: Llewellyn Publications, 1970. (TOS-3) MA: "Regardie worked with Crowley for many years as his personal secretary. Although the two became estranged in 1937, Regardie went on to edit and publish a number of Crowley's major works, including #9D, #9F, #9H, and #9I. More than any direct testimony could establish, Regardie's sensitivity and skill at such editing established him as the single most reliable authority on Crowley. #9B is more of a portrait than a biography, although it was written in part as a protest against the bias Regardie felt to be present in #9A. [While Regardie did not recognize the Church of Satan, he did enjoy pleasant and cooperative relations with the Temple of Set and myself from 1975 to his death in 1985. It was he, incidentally, who put the Temple in touch with the California O.T.O.]"

9C. *The Confessions of Aleister Crowley* by Aleister Crowley (Ed. Symonds & Grant). NY: Hill & Wang, 1969. [Deutschland: *Confessions - Die Bekenntnisse des Aleister Crowley* (2 Bände), Johanna Bohmeier Verlag, Bergen an d. Dumme, 1986] (TOS-4) (LVT-4) MA: "Crowley's autobiography - elegantly written, with a treasure-house of his magical philosophy to be found along the way. While it adds the missing motives to most of the unflattering episodes cited in #9A, #9C probably ignores or minimizes events that Crowley disliked recalling. All things considered, the picture of the Beast that emerges from this work is that of a far more sensitive and principled individual than his media reputation suggests. One suspects that Crowley indeed suffered from the Curse of a Magus (not to be understood, much less Understood), and that those who could not u/Understand him lashed out at him to allay their own feelings of frustration and inferiority." J. Lewis VI°: "This fascinating and oversized book is one of the best portraying the Task and the Curse of the Magus. DCLXVI reached for the eternal; #9A and *Liber Legis* tend to question whether he truly attained it. Read and draw your own conclusions."

9D. *Magick Without Tears* by Aleister Crowley (Ed. Regardie). St. Paul: Llewellyn Publications, 1973. [Deutschland: *Magie mit/ohne Tränen*. Kersken-Canbaz, 2 volumes, ISBNs: 3-89423-076-2 & 3-89423-077-0.] (TOS-3) (LVT-4)

MA: "This is an extensive 'interview' with Crowley in the form of a series of his letters [answering those of a new student]. Most aspects of his magical philosophy are covered, and the absence of magical jargon makes the book relatively easy to understand. Since this exchange of letters took place rather late in Crowley's magical career, his discussion of many of his more controversial ideas shows a more reflective approach than in earlier works." J. Lewis VI°: "#9D is not a book to be taken down for an evening of easy reading. It calls for an attentive examination, which will show Crowley's exceptional insights."

9E. *Magical and Philosophical Commentaries on the Book of the Law* by Aleister Crowley (Ed. Symonds & Grant). Montreal: 93 Publishing, 1974. [Deutschland: *Liber Al vel Legis mit Kommentaren*. Kersken-Canbaz, ISBN: 3-89423-001-0.] (TOS-4) MA: "In 1912 and again in 1920 Crowley wrote two extended commentaries on the *Book of the Law*, the magical Working through which the Æon of Horus was announced and defined. These commentaries are consolidated in this beautifully printed book. Its only shortcoming consists of an introduction and footnotes by Kenneth Grant, who attempts therein to twist the *Book of the Law* and Crowley's commentaries into supports for his own theories and pretensions. The same Crowley commentaries appear in *The Law is For All*, published by Llewellyn in 1975. In this volume their layout is somewhat confusing, but there is the advantage of an excellent introduction and annotation by Regardie. A third volume containing the Crowley commentaries - *The Commentaries of AL*, published by Weiser - has been butchered so badly by 'editor' Motta as to be virtually useless. [See also the section on the *Book of the Law*, containing the complete text and my own commentaries to same, in *The Book of Coming Forth by Night: Analysis & Commentary*, in the *Ruby Tablet of Set*.]"

9F. *The Secret Rituals of the O.T.O.* by Francis King (Ed.). London: C.W. Daniel Company, 1973. (TOS-4) MA: "Distributed in the U.S. by Weiser, this is both a capsule history of the original German and later Crowley versions of the Ordo Templi Orientis, and the texts of its rituals from 0° to IX° as written and/or revised by Crowley. Also included are several essays of secret 'instructions' to the IX° by Crowley. This volume is valuable for the insight it provides into the innermost initiatory doctrines of the original Crowley O.T.O. It also provides a good introduction to the older German O.T.O., which is the parent organization of virtually all Illuminati/Rosicrucian societies presently in existence [such as San Jose's AMORC, whose founder, H. Spencer Lewis, received its charter from the O.T.O.'s Theodor Reuss in 1915]. Present-day Illuminated Rosicrucians will probably be disappointed to discover that the enthusiastic sex-magic of the original O.T.O. Illuminatus IX° has been abandoned in favor of more spiritually uplifting meditation with the 'Cosmic Masters'. For more information on the original German O.T.O., see 'German Occult Groups' in #4E."

9G. *The Equinox* (Volume I, #1-10) by Aleister Crowley. NY: Samuel Weiser, 1972 (reprinted). [Deutschland: *Der Equinox Band I*. Kersken-Canbaz, ISBN: 3-89423-078-9.] (TOS-4) MA: “This series of books was intended by Crowley as a loosely-organized [not topical or alphabetical] encyclopædia of the A.'.A.'. magical system. Most of Volume I is exclusively A.'.A.'. , but as Crowley lost confidence in the ability of students to master the A.'.A.'.’s difficult curriculum - and as he became enthused over the sex-magic/Masonic atmosphere of the O.T.O. - the O.T.O. began to appear as well. Weiser’s 1972 reprint is out-of-print, but a 1994 reprint has since appeared from the same publisher. Since most of #9G’s essential contents may be found in #9H and other extracted books [there are quite a few Crowley collections which are just selected extracts from #9G], acquisition of #9G is generally necessary only to the advanced student of Crowley. Nevertheless it remains unique among magical source publications for its size, scope, and sophistication. A single volume followed the original ten - the so-called ‘Blue *Equinox*’ (Volume III, #1) [there was no Volume II]. [Deutschland: *Der Blue Equinox*. Kersken-Canbaz, ISBN: 3-89423-097-5.] Weiser reprinted it separately from Volume I, but it is also now out-of-print and sells used for +/- \$50. Among other things it contains the blueprint for the O.T.O. organization as Crowley planned to restructure it. [Note: In recent years Marcelo Motta, an O.T.O./ A.'.A.'. pretender, published a series of books purporting to be the ‘*Equinox*, Volume V’ - with bindings, layout, and typeface in imitation of the actual *Equinox*. Setians are cautioned against this misrepresentation. [See also #9P.]”

9H. *Gems from the Equinox* by Aleister Crowley. St. Paul: Llewellyn Publications, 1974 [reprinted 1982 by the Israel Regardie Foundation]. (TOS-4) (LVT-4) MA: “This is a single-volume condensation of the best material from #9G (Volume I, #1-10 & Volume III, #1). The contents are selected, introduced, and edited by Regardie. For all but the most detailed research, this volume is a quite adequate - and better organized - substitute for #9G. Regardie’s purpose was to consolidate ‘all the magical writings’ and eliminate the literary/poetic/dramatic ones, as well as those by contributors other than Crowley himself. So, from a purely organizational/ magical/initiatory standpoint, #9H is the ‘meat’ of #9G. 1,134 pages in length, and about \$25.” J. Lewis VI°: “*Gems* is a reference volume deserving a place in anyone’s magical library. It does not have the OL’s ‘1’ rating, but is worth tracking down for the wealth of ritual, magical rules, and approaches to life it contains.” DW: “Much of the material in #9H can be found in on-line archives maintained by the O.T.O. on the Internet.”

9I. *The Magical Record of the Beast 666* by Aleister Crowley. Montreal: 93 Publishing, 1972. (TOS-4) MA: “Edited and annotated by Symonds & Grant, this book contains the 1914-1918 record of Crowley’s O.T.O. sex magic experiments, the 1919-1920 *Magical Record*, and the non-annotated text of the *Book of the Law*. Primarily valuable for the extemporaneous philosophical reflections found in the *Magical Record*. The Grantnotes are the better for being ignored.”

9J. *The Magical Diaries of Aleister Crowley* by Stephen Skinner (Ed.). NY: Samuel Weiser, 1979. (TOS-4) MA: "This diary covers the year 1923 and is capably edited by Skinner. A very helpful Crowley chronology is included. 'I may be a Black Magician, but I'm a bloody great one. The world may have to pass through a period of error through me, but even the error will tend to the truth.' - A.C. 6/10/23."

9K. *Magick* by Aleister Crowley. NY: Samuel Weiser, 1994. Available by mail from 93 Publishing Ltd.; P.O. Box 2593; Asheville, NC 28802; USA (US\$49.95 + postage). [Deutschland: *Magick*. Kersken-Canbaz, 2 volumes, ISBNs: 3-89423-007-X & 3-89423-008-8.] (TOS-4) MA: "This volume is divided into three parts: a discussion of Yoga and a description of the various artifacts required for ceremonial magic (parts I & II = *Book Four*) and a series of essays on magic itself (part III = the famous *Magick in Theory and Practice*). This Weiser edition is recommended instead of the older 'pirated' Castle Books edition of *Magick in Theory and Practice* because of its extensive annotation and because parts I-III are best considered together. While *Magick in Theory and Practice* appears at first glance to be an introductory text, it contains many comments and references which are understandable only after exposure to many of Crowley's other works. For maximum value it should be read after the other works in this category. This most recent revised edition contains over 100 photos & illustrations, as well as color plates." R. Winkhart IV°: "Die beiden hier angeführten Bände beinhalten im wesentlichen den Inhalt der englischen Originalausgabe (Anm.)."

9L. *The Book of Thoth* by Aleister Crowley. NY: Samuel Weiser, 1969. [Deutschland: *Das Buch Thoth*, Urania Verlag, Waakirchen, 1981] (TOS-4) (SHU-4) MA: "Crowley's guide to the Tarot, this is vastly superior to any other published book on the same subject. [The O.T.O. Tarot deck manufactured by U.S. Games Systems, Inc., 38 East 32nd Street, New York, NY 10016 should be used in conjunction with this book. Ask for their 'Best of Cards' catalogue, which at last report costs \$2 and contains almost every Tarot deck in existence.]"

9M. *777 and Other Qabalistic Writings of Aleister Crowley* by Israel Regardie (Ed.). NY: Samuel Weiser, 1973. [Deutschland: *777 und andere kabbalistische Schriften*, Verlag Sigrid Kersken-Canbaz, Berlin, 1982] (TOS-4) MA: "A volume bringing together all of Crowley's principal writings on Cabalistic correspondences. Since this edition corrects and expands upon earlier editions of *777* and *The Qabalah of Aleister Crowley*, it is recommended in place of them. As a point of clarification, Crowley used the term 'Qabalah' to describe any system of magical correspondences a magician might find personally meaningful or useful. He was **not** a slave to the Hebrew Cabala, though he was fluent with its terminology and was perfectly capable of bending same to his purposes as he might be so inclined."

9N. *The Equinox of the Gods* by Aleister Crowley. O.T.O., 1936 [publisher unidentified]. (TOS-4) MA: "A reprint of the *Book of the Law* together with a number of autobiographical and analytical extracts from Crowley's diaries and #9G bearing upon it. Useful in understanding Crowley's own attitude towards *Liber AL* - a supplement to #9E."

9O. *Liber Aleph: The Book of Wisdom or Folly* by Aleister Crowley. Chico, California: L.A. Brock [undated]. [Deutschland: *Liber Aleph: Das Buch von Weisheit oder Torheit*, Verlag Johanna Bohmeier & Co., Clenze, 1986] (TOS-4) MA: "In Crowley's own words: '*Liber Aleph* was intended to express the heart of my doctrine in the most deep and delicate dimensions. It is the most tense and intense book that I have ever composed.' #9O consists of 208 paragraphs, each encapsulating some aspect of Crowley's philosophy. He is correct in saying that these summaries are the most 'intense' he ever penned; at the same time they are so poetic, so couched in metaphor as to be confusing and mystifying to the reader who is not familiar with Crowley's magical jargon. Recommended, like #9K, only **after** the more elementary books in this category."

9P. *The Equinox* #III-10 by Hymenæus Beta (William Breeze) (Ed.). NY: Thelema Publications, 1986. (TOS-3) MA: "Shortly after the McMurtry O.T.O. won its court fight against Marcelo Motta in 1985, it set about to organize the O.T.O. literature into some kind of coherent whole. This book, released in early 1986, was intended to be a 'basic collection' of administrative documents, rituals, and exhortations. To this extent it is successful, since it makes available easily and inexpensively (ca. \$15/paperback) many Crowley writings on the O.T.O. that are otherwise accessible only in rare and expensive volumes. Unfortunately, since this collection contains only O.T.O.-related works, the novice Crowley student will not be exposed to the crucial A.'.A.'. background to Crowley's philosophy - nor, for that matter, to a hard-hitting biographical profile of Crowley himself. Also some of the most interesting magical aspects of the O.T.O. system - the symbolism and structure of its various degrees - are omitted from this compendium, presumably to keep them mysterious. [See #9F.] Finally, the history of the O.T.O. as presented here is rather more serene than that of the actual O.T.O.(s) since Crowley's demise. Although this volume endeavors to capitalize on the well-known name of the *Equinox*, its claim to that title is questionable, since the *Equinox* was actually the periodical of the original A.'.A.'. , while the *Oriflamme* was that of the O.T.O. I would consider the 'blue' *Equinox* #III-1 the last of the true *Equinoxes* [see #9G]. #9P is reviewed more extensively in *Scroll* #XII-5/October 1986."

9Q. *The Magick of Thelema* by Don Milo Duquette. York Beach: Weiser, 1993. (TOS-1) DW: "This book has copies of the major rituals of the system and a useful commentary on them. Duquette has been a practicing Thelemite for 20 years, and he discusses Crowley's system from its initiatory use, as well as providing factual and practical tips on the work. This book clears up a great deal

about the A.'.A.'. , Crowley's death, averse pentagrams, and other matters of interest. Because of its straightforward language and initiatory applications, I would recommend it highly. The secret of this book is the interrelationships between the rituals and real-life practice of initiation."

9R. *The Key to it All* by David Allen Hulse. St. Paul: Llewellyn, 1993 (two volumes). (TOS-4) DW: "These two books are an expansion of *Liber 777* with a good deal of scholarship, but firmly in the Crowley camp as opposed to objective scholarship. Book #1 deals with Cuneiform, Hebrew, Arabic, Sanskrit, Tibetan, Chinese. Book #2 deals with Greek, Coptic, Runes, Latin, Enochian, Tarot, and English."

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F9A. *Night of the Demon*. Sabre Film Productions Ltd, 1956. Dana Andrews. (LVT-3) MA: "Later released in the USA in a cut-down edition as *Curse of the Demon*. A runes-oriented film with the sinister sorcerer modeled on Aleister Crowley. The full-length original British version is now available in DVD (which also includes the *Curse* version" J. Lewis VI°: "All right, so it's in black and white and the dialogue leaves something to be desired. *ND* is also a story with a Black Magician conversant in the theory and practice of LBM, which the film portrays very well. The scriptwriters fell flat when attempting to show GBM in actual practice. The magician Karswell, portrayed by Niall McGinnis, is based in part on Aleister Crowley."

F9B. *The Devil Rides Out* - see #F6C. MA: "The character of Mocata is modeled on Crowley. The dress and ceremonial behavior of Mocata's disciples are probably about as close a portrayal [less human sacrifice] of A.'.A.'. rites as modern audiences will see on the screen."

F9C. *Inauguration of the Pleasure Dome*. 1954. MA: "One of the films in Kenneth Anger's *Magic Lantern* series, being an interpretation of Crowley-themes. Anais Nin stars as the goddess Astarte."

F9D. *Lucifer Rising*. 1970-1980. MA: "Another cassette in the *Magic Lantern* series, this one contains the most sophisticated Anger film, *LR*, with Marianne Faithfull as Lilith and music by Bobby Bueausoliel (of the Manson Family). On the same tape is the earlier *Invocation of my Demon Brother*, with Anger as a Crowleyesque sorcerer, a cameo appearance by Anton LaVey, and a weird soundtrack consisting of a 2-second clip of music from Mick Jagger's *Sympathy for the Devil* played over and over. Art, sort of."

Category 10: The Golden Dawn

Der Golden Dawn

as of February 26, 2003

The Hermetic Order of the Golden Dawn was a turn of the century British Rosicrucian/ceremonial magic society. Drawing from the legacy of Eliphas Levi, the Theosophical Society of Helena Blavatsky, and the Societas Rosicruciana in Anglia (S.R.I.A.), the Golden Dawn nevertheless succeeded in achieving a sophistication and an artistic elegance all its own. While it may be going too far to say that it became the prototype for all initiatory orders of this century, it certainly was the forerunner of Aleister Crowley's A.'.A.'. and its initiatory grade-structure would influence those of the Church of Satan and the Temple of Set.

10A. *Modern Ritual Magic: The Rise of Western Occultism* by Francis King. NY/UK/Australia: Macmillan, 1989 [Updated edition of *The Rites of Modern Occult Magic* (British title: *Ritual Magic in England*) 1970]. (TOS-3) (COS-3) AL: "A comprehensive survey of the Golden Dawn and other magical orders. Contains more actual, no-nonsense information than can be gleaned from the ponderous writings of the orders covered." MA: "A compact history of late 19th-century Rosicrucianism in England, the rise & fall of the Golden Dawn, the impact & influence of Crowley's A.'.A.'. & O.T.O. organizations, and comments on various pre-1966 offshoots, primarily in England. Readable, informative, and objective. A good introduction to the social context of the G.'.D.'. [If #13C is representative of King's research methods, however, his selection and emphasis of facts may not be as rigorous as could be desired.]"

10B. *The Golden Dawn* by F. Israel Regardie. River Falls: Hazel Hills, 1970 (2 volumes, reprinted as 1 volume in 1974 by Llewellyn). (TOS-4) MA: "This is the third edition of the famous and still definitive study of the G.'.D.'. It is perhaps the only published work in which the artistry and atmosphere intended for the G.'.D.'. are clearly evident, untarnished by bitter accounts of petty personality conflicts. Looking through this work, one can see the authenticity and sophistication that the G.'.D.'. projected, which accounted for its attractiveness to the intelligentsia of a cynical and restless Victorian England. In spite of this, the G.'.D.'. was crippled by a lack of scientific and historical precision in its doctrines; this too will be apparent to the reader. Compare, for example, the Enochian Keys with the original Dee manuscript [included in "*The Book of Coming Forth by Night: Analysis & Commentary*"]. Nevertheless *The Golden Dawn* remains a classic - and Regardie's *magnum opus*. [Not recommended is Regardie's 1984 work *The Complete Golden Dawn System of Magic*, which is a confusingly-organized product of a variety of authors, some apparently original/ authentic and others modern/pretenders - most identified by initials/mottos only, so that the reader cannot easily distinguish between them.]"

10C. *Sword of Wisdom: MacGregor Mathers and "The Golden Dawn"* by Ithell Colquhoun. NY: G.P. Putnam's Sons, 1975. [Deutschland: *Schwert der Weisheit*, Verlag Johanna Bohmeier & Co., Clenze, 1985] (TOS-3) MA: "An account of the G.'.D.'. and its principal figure, Mathers, by a devoted Mathers admirer. This bias, together with scant documentation of arguments in the text, makes it necessary to take this book with a grain of salt. Its primary value is as an update and supplement to #10A. The Enochian section is best ignored as unsubstantiated. An interesting feature of the book is the inclusion of G.'.D.'. membership and 'spinoff' lists, which offer clues to the legacy of the G.'.D.'. in some later initiatory contexts."

10D. *The Book of the Sacred Magic of Abra-Melin, the Mage* by S.L. MacGregor Mathers (Trans.). NY: Dover Books #23211-5, 1977 (reprinted from the 1932 de Lawrence hardcover edition). [Deutschland: *Das Buch der Praktik in der göttlichen Magie*, Diederichs Verlag, München] (TOS-4) MA: "In the pristine Golden Dawn this grimoire was thought to be particularly 'dangerous', but by Setian standards it is merely quaint. Yet it was the text that inspired Aleister Crowley to begin serious Workings as a magician. Now of historical/collector value only, it is a translation of a 15th-century manuscript in the Bibliotheque de l'Arsenal in Paris. Included is an extensive introduction by Mathers." DW: "This book shows two things very well: (1) The laws of consciousness cannot be codified. What works for the Sufi master, the Zen archer, or the magician of the late Middle Ages will not work straight off the shelf for you. (2) If you're about to begin a large, lifetime project - such as starting law school - a period of intense outer workings beforehand can strengthen the mind/will or, as non-magicians would say, make you lucky."

10E. *Eliphas Levi: Master of Occultism* by Thomas A. Williams. University of Alabama Press, 1975. (TOS-3) MA: "Amidst all the confusion surrounding Levi, this little 174-page biography stands as an island of scholarship. Williams discusses the facts of his life, philosophy, and writings succinctly, suggesting prior influences and subsequent legacies. Today most of Levi's doctrines are thoroughly outdated, but in many ways he was the Columbus of modern occult science. Extensively footnoted, with a good bibliography and a list of Levi's own works."

10F. *The Magicians of the Golden Dawn* by Ellic Howe. NY: Samuel Weiser, 1978. (TOS-3) (LVT-4) MA: "A documentary history of the rise and fall of the G.'.D.'. by a historian, not an occultist with an axe to grind. Hence it is objective while stopping short of cynicism. This history is based upon various personal and group interactions among the membership, not upon the evolution or development of magical theory. The book is valuable as an illustration of the stresses and strains upon an occult order and of how various individuals - some well-intentioned, some not - attempted to influence the situation. The ultimate lesson is that an occult society which becomes obsessed with interpersonal intrigue to the neglect of magic

and philosophy is on the path to self-extermination. Howe is also the author of #14W.” J. Lewis VI°: “It gives one pause to think that one day, decades hence, someone will write a book on the Magicians of the Temple of Set. I think we will be a far more colorful group of personalities, but this is not to say the Golden Dawn members were lacking in activity! #10F gives readers a deeper insight into the Æons and Ages.”

10G. *Yeats' Golden Dawn* by George Mills Harper. NY: Barnes & Noble, 1974. (TOS-3) MA: “The best account of W.B. Yeats' encounter with occultism - first via Blavatsky's Theosophical Society and then with the G.'.D.'. after 1891. A picture of the conflict between Yeats the poet and Yeats the magician. There is an extensive documentary section, including Yeats' key pamphlet ‘Is the RR&AC to Remain a Magical Order?’ and the ‘Bye-Laws’ of the 1st and 2nd Orders of the G.'.D.'. as of 1900 and 1902 [after the Mathers & Crowley schisms]. Also included is the Hermetic Library Catalogue of Wynn Westcott, now obsolete but charming for its historical quaintness.”

10H. *Yeats and Magic: The Earlier Works* by M.C. Flannery. NY: Harper & Row (Barnes & Noble Import Division), 1978. (TOS-4) MA: “This is neither as lengthy nor as G.'.D.'. -focused as #10G, but it is interesting because of its explanation of the influences of #19S and Blake [see #6F] in Yeats' magical philosophy. It is also more probing than #10G, seeking to illustrate Yeats' personal approach to a magical philosophy rather than his dealings with the G.'.D.'. organization.”

10I. *Egyptian Magic* by Florence Farr. Wellingborough, Northamptonshire: The Aquarian Press, 1982. (TOS-4) MA: “The actress Florence Farr was one of the more famous initiates of the G.'.D.'. and was a particularly close friend of Yeats and G.B. Shaw. This little paperback is a very readable summary of the Egyptian magical tradition - as abbreviated as may be expected in 85 pages - but is nonetheless notable for its section on gnostic Christian philosophy as developed in post-dynastic Egypt. Herein may be found the G.'.D.'. roots of the ‘Æonic’ system into which Aleister Crowley would propose the Æon of Horus.” DW: “This book is interesting as a historical trifle, but if you really want to know what's going on, look for *The Books of Jey and the Untitled Text in the Bruce Codex* by C. Schmidt (Ed.) & V. MacDemot (Trans.) (Leiden: Brill, 1978).”

10J. *The Golden Dawn: Twilight of the Magicians* by R.A. Gilbert. Wellingborough, Northamptonshire: The Aquarian Press, 1983. [Deutschland: WU: 37/13-352] (TOS-3) MA: “This little paperback might best be described as a ‘Reader's Digest condensed-book version’ of #10A/C/F/G with some ritual samples from #10B tossed in as appendices. If you want a quick and unconfusing look at the Golden Dawn, this is as good a cook's-tour as any.”

Category 11: John Dee and the Enochian System

John Dee und das Enochische System
as of February 26, 2003

MA: John Dee was court magician, astrologer, mathematician, and occasional spy for Queen Elizabeth I. At that time sorcerers were still subject to being burned at the stake for “dealings with the Devil”; hence Dee was quite careful to lace his magical writings with pro-Christian preambles. He was also a cipher expert, keeping many of his personal records in various forms of cryptical shorthand. In 1584 he wrote into his diaries a series of nineteen magical incantations, since known as the Angelical or Enochian Keys. These Keys were regarded as being of high potency for ritual operations by the Golden Dawn, the A.'.A.'. and the Church of Satan. In the *Book of Coming Forth by Night* they are revealed as a corruption or approximation of the *Word of Set* (contained in “*The Book of Coming Forth by Night: Analysis & Commentary*” in the *Ruby Tablet of Set*).

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DW: “John Dee is a much used and abused source for most English-language ceremonial magic. What the modern occultnik misses is that the outer workings of a Magus like Dee are the merest frosting on the cake. His work with Mercator, the British navy, the LBM used on Queen Elizabeth I, the collecting of books: These things gave him power. Serious magicians should seek to live world-changing lives of mundane excellence if they hope to make Dee’s system speak to them. I speculate that Dee’s Word was *Regi* (Latin: “I will reign.”).”

11A. *John Dee* by Richard Deacon. London: Frederick Muller Ltd, 1967. (TOS-3) MA: “While other biographical studies of Dee have been written, none compares with this one for insight, clarity, and readability. An excellent introductory work. The author is particularly sensitive to Dee’s linguistic skills and contributes many helpful research recommendations of his own.”

11B. *John Dee: The World of an Elizabethan Magus* by Peter J. French. London: Routledge & Kegan Paul Ltd, 1972. [Deutschland: WU: 23/5646] (TOS-4) MA: “To date this remains the most sophisticated study of Dee and his philosophy, with detailed chapters on magic, science, religion, Hermetics, applied science, literature, and antiquarianism. An exhaustive bibliography is appended. This book is not recommended for those not already familiar with the basic facts concerning Dee, and a grounding in Classical philosophy and metaphysics wouldn’t hurt either.”

11C. *John Dee* by Charlotte Fell Smith. London: Constable & Company Ltd, 1909. (TOS-3) MA: “This book is lighter on the philosophy and heavier on the biography than either #11A or #11B. Hence its greatest value is as a cross-reference to them. A good index to names and events is included, and the bibliographical appendix is helpful in classifying the various Dee-works which the researcher might encounter.”

11D. *The Vision and The Voice* by Aleister Crowley. Dallas: Sangreal Foundation, 1972. [Deutschland: *Die Vision und die Stimme*, Verlag Sigrid Kersken-Canbaz, Berlin, 1982] (TOS-4) (LVT-4) MA: "This book contains the record of Crowley's experiences with the thirty Æthyrs of the XIX Enochian Key. The visions are considered by many to be Crowley's most beautiful magical record. This material is also included in both #9G and #9H, but this small edition has the advantage of detailed footnotes by Crowley, together with helpful annotations by F.I. Regardie." J. Lewis VI°: "Students of Dee and the Enochian system are treated to a new universe in the record of DCLXVI's series of Workings with the Æthyrs. The Order of Leviathan affiliate may decide to enter the Æthyrs personally. The 19th Key is the operative one and while the old Keys can still be used, the Order of Leviathan recommends the Parts of the *Word of Set* over the older C/S and pre-existing versions." DW: "Pay particular attention to the Tenth Æthyr, where Set is described by a RHP brain."

11E. *John Dee's Actions With Spirits* by Meric Casaubon. London: Askin Publishers, 1974 (originally published 1659). (TOS-4) MA: "A large, beautifully bound photofacsimile edition of Casaubon's transcript of the Dee diaries containing the original Keys. While not a completely accurate copy of the original diary material, this volume was far more authoritative than the corruptions progressively introduced by the Golden Dawn, A.'.A.'. and Church of Satan. This edition originally sold for \$100-\$150, as did a similar, leatherbound edition which followed a year or so later. Unless you are a book collector per se, #11H is a more useful acquisition. Introduction to #11E by Stephen Skinner. [Note: The Casaubon Keys are reproduced in *Scroll of Set* #I-11.]"

11F. *The Complete Enochian Dictionary* by Donald C. Laycock. London: Askin Publishers, 1978. (TOS-4) MA: "In addition to containing a comprehensive English-Enochian and Enochian-English dictionary, this volume includes a scholarly history and analysis of Dee's Enochian system and Laycock's edited version of the Keys from Dee's original manuscript. Comparison of Laycock's version with the Temple of Set's microfilm copies of the original Dee diaries, however, reveals that Laycock arbitrarily subdivided parts of the Enochian text and added English-based punctuation. [Setian Gregory Anderson reports that 'Laycock' is in fact a pseudonym of Francis I. Regardie, who didn't use his own name because he was dissatisfied with the book. Anderson also notes the existence of an Enochian dictionary entitled *GMICALZOMA!* by Leo Vincy, available through some British outlets. 'Leo Vincy' - a hero in Haggard's *She* novels - was a pseudonym occasionally employed by Aleister Crowley, who included some Enochian-jargon incantations in an edition of *The Gætia*.] Until the appearance of #11H, the only verbatim printed copy of the original Dee Keys available to Setians was/is in '*The Book of Coming Forth by Night: Analysis & Commentary*' with the *Word of Set* translation."

11G. *John Dee on Astronomy* by Wayne Shumaker (Ed.). Berkeley: University of California Press, 1978. (TOS-4) MA: "This book is the 'missing link' between the metaphysics of Pythagoras, Plato, and Aristotle and Dee's otherwise-seemingly fantastic magical Workings. It is also the key to Dee's enigmatic 'hieroglyphic monad'. You will need to have a basic grounding in higher mathematics, astronomy, and geometry before this book will reveal its essence to you, however. Shumacher is a Professor of English at the University of California and is also author of #3J."

11H. *The Enochian Evocation of Dr. John Dee* by Geoffrey James (Ed./Trans.). Gillette, NJ: Heptangle Books, 1984. (TOS-4) MA: "At long last - The original Dee diary Keys assembled with a large selection of Dee's related spells, all carefully footnoted and annotated to the original Sloane, Cotton, Bodeleian, Ashmolean, etc. documents. James is familiar with and critiques as appropriate the various approaches in such works as #11B/D/F. Since this is a book consisting solely of annotated magical text, it will not be readily intelligible to readers who have not obtained a biographical and exoteric understanding of Dee through other sources. A top-quality clothbound volume, well worth the \$40 pricetag for serious students of Dee."

Category 12: The Pythagoreans

Die Pythagoräer

as of February 26, 2003

Pythagoras, famed as the first Greek philosopher, was one of the only foreigners to be initiated into one or more Egyptian priesthoods prior to the final decadence and destruction of Egypt. Hence it is through the Pythagoreans and their students that many of the most sublime mathematical principles have been passed down to us. Pythagoras was the first to use the pentagram as the symbol of his initiatory order, and death was the penalty for revealing its secret (*phi*). [See also "The Sphinx and the Chimæra".]

12A. *The Ancient Mysteries of Delphi: Pythagoras* by Edouard Schuré. Blauvelt, NY: Rudolf Steiner, 1971. (TOS-2) MA: "This small paperback contains a concise history of Pythagoras and his Academy at Crotona. A touch imaginative, as per Steiner publications in general, but on the whole a pleasant introduction to the subject."

12B. *Pythagoras: His Life and Teachings* by Thomas Stanley. Los Angeles: Philosophical Research Society, 1970. (TOS-3) MA: "I can forgive Manley P. Hall & Co. a lot as long as they reprint treasures like this: a handsomely-bound facsimile reproduction of the Ninth Section of the 1687 edition of Stanley's *History of Philosophy*. It contains an extensive account of Pythagoras and his doctrines, carefully footnoted to the original Classical sources. Almost any other account of Pythagoras that you come across will have been derived, in whole or part, from this book. The typeface and language are 'very 17th-century', so be prepared for ye eyestrain. Some extracts will be found in 'The Sphinx and the Chimæra' in the *Ruby Tablet*."

12C. *The Collected Dialogues of Plato* by Plato (Ed. Edith Hamilton & Huntington Cairns). Princeton: Princeton University Press, 1961. [Deutschland: *Platon-Die Hauptwerke*, Alfred Kröner Verlag, Stuttgart, 1973] (TOS-4) (LVT-4) MA: "It may sound inadequate to say 'go read Plato' - sort of like saying 'go read the encyclopædia'! The fact remains that this closet student of Pythagoras [cf. Alban Winspear, *The Genesis of Plato's Thought*, NY: S.A. Russell, 1940] incorporated a wealth of Pythagorean philosophy into his Dialogues and letters. This volume remains the standard academic translation. And, since it contains all of Plato's works [in fine print, on microthin paper], cross-referencing - indispensable where Plato is concerned! - is possible." R. Winkhart IV°: "Beinhaltet als Alternativtitel: Protagoras, Gorgias, Menon, Phaidon, Das Gastmal, Phaidros, Der Staat, Theaitet, Der Staatsmann, Timaios, Kritias, und Die Gesetze." J. Lewis VI°: "Descending into the waters of Plato is to enter a world where all things are subject to question and resolution through dialogue. Few if any of

Plato's adversaries could outdo his finely-tuned mind. Plato is hardly the author to pick for a little light reading, but neither should an understanding of his works be considered an impossibility."

12D. *The Divine Proportion: A Study in Mathematical Beauty* by H.E. Huntley. NY: Dover Publications #0-486-22254-3, 1970. (TOS-4) (TRP-1) MA: "If you enjoyed J. Bronowski's 'Music of the Spheres' episode on Pythagoras in the *Ascent of Man* series/book, you'll like this little book - since it was one of J.B.'s primary sources. The text alternates between aesthetics and mathematics, with some rather hefty formulae included. Supplementary chapters touch upon the Fibonacci Numbers, Pascal's triangle, and other 'golden ratios' of science and nature."

12E. *The Secrets of Ancient Geometry* by Tons Brunes. Copenhagen, Denmark: "The Ancient Geometry" (Nygaardsvej 41, Copenhagen 0), 1968 [two-volume set]. [Deutschland: WU: 24a/73] (TOS-4) (TRP-4) MA: "The word for this work is 'staggering'. 583 pages long, about \$50. Extensive chapters on the mathematics and architecture of the Egyptians, Greeks, Romans, and their offshoots. A wealth of precision diagrams and formulæ."

12F. *The Theoretic Arithmetic of the Pythagoreans* by Thomas Taylor. NY: Samuel Weiser, 1972 [originally published 1816]. (TOS-4) (TRP-4) MA: "In the author's words [from the 1816 title page]: 'The substance of all that has been written on this subject by Theo of Smyrna, Nichomachus, Iamblichus, and Boetius; together with some remarkable particulars respecting perfect, amicable, and other numbers, and a development of their mystical and theological arithmetic.' A technical text by a distinguished scholar. Compare with #2N and #12E."

12G. *Pythagoras: A Life* by Peter Gorman. London: Routledge and Kegan Paul, 1979. [Deutschland: WU: 29/21-076] (TOS-3) MA: "Quite simply - and in 216 pages - the most well-written, carefully researched, and objective biography of Pythagoras to date. Also included are chapters on philosophers contemporary with Pythagoras, as well as on certain key aspects of his philosophy."

12H. *The Geometry of Art and Life* by Matila Ghyka. NY: Dover Publications, 1977. (TOS-3) Patty Hardy IV°: "This covers some of the same territory as #12D, but devotes more space to the aesthetics of harmonic and geometric principles as they are found in living systems and in art. There is some interesting basic material covered [such as a discussion of why fivefold symmetry **cannot** be found in inorganic systems]. Chapters are included on the mathematics of *phi* and the Golden Section, the transmission of geometrical symbols and plans from Pythagorean times through the masonic guilds of the Middle Ages, the Greek and Gothic canons of proportion, and harmonic analysis of biological and architectural forms."

12I. *The Enneads* by Plotinus (Stephen MacKenna, Trans.). London: Penguin, 1991. (TOS-4). DW: “Plotinus, an ethnic Egyptian living in Rome, produced one of the clearest and most powerful pieces of Egyptian/Pythagorean thinking to be injected into European thought.”

Category 13: Sex in Religion and Magic

as of February 26, 2003

MA: Sex and magic have never been very far apart. This is both because sorcerers and sorceresses tend to be rather sensual individuals, and because the sexual **drives** (as distinct from sex *per se*) can be used for purposes of ritual magic. Historically Black Magical societies have been accused of being obsessed with sex; a Black Magician might well retort that his/hers is the rational & mature approach, and that the critic is suffering from a bad case of Judaic/Christian repressed/sex neurosis/hysteria. A problem with "sex-magic" has been that many practitioners, in an effort to over-compensate for the aforementioned neurosis, have plunged into sex in the most animalistic way possible - as an indulgence for its own sake. This, for example, was the presumption of the Church of Satan. Aleister Crowley, however, employed his "sex-magical" practices as a means to attain an ecstatic state of being appropriate to an ulterior, conceptualized goal - a fact almost totally lost on his latter-day disciples, who more often than not either ignore the sexual component in his Workings or become obsessed with it. The Temple of Set proposes an integral, non-compulsive, comfortable, and relaxed interrelationship between sex, aesthetics, and love - the neglect of any one of which will inhibit the efficacy of whatever magical Working is involved.

* * *

DW: The only commandment here is to know yourself. Whether you choose to overcome boundaries or practice what you know; whether you choose a lot, a little, or none; your practice of safe, sane, consensual, adult sexuality must be absolutely and ultimately your own. Let your sense of beauty, which is to say Ma'at, be your guide.

13A. *Eros and Evil* by R.E.L. Masters. NY: Julian Press, 1962 [later paperback edition published]. (TOS-3) MA: "The definitive reference work on the subject. Basically oriented towards a classical Christian concept of Dæmonology, but encyclopædic in its coverage nevertheless."

13B. *The Sacred Fire* by B.Z. Goldberg. NY: University Books, 1958. (TOS-3) MA: "A history of sex in religion, valuable primarily as an in-depth supplement to #13A - the main differences being that Goldberg seems a little less obsessed with the subject, and that there is an interesting section dealing with the concept of revolt (sexual and otherwise) against repressive religious environments."

13C. *Sexuality, Magic, and Perversion* by Francis King. Secaucus, New Jersey: Citadel Press, 1971. (TOS-3) MA: "You have to hand it to King for picking a catchy title! Yet this is a rather thorough survey of the influence of sex in a number of contemporary cults, religions, and magical societies around the world - the Wiccan 'great rite', the auto/hetero/homosexual magic of the O.T.O. VIII°/IX°/XI°, etc. A good update to #13A and #13B. The data dealing with the Church of Satan are so fragmentary and misleading, however, that the author's care in researching other environments must be doubted as well. Use more as a starting point for further research than as a definitive source."

13D. *The Compleat Witch* by Anton Szandor LaVey. NY: Dodd, Mead & Company, 1970. Reissued as *The Satanic Witch* with an Introduction by Zeena Schreck, Feral House, Los Angeles, 1989. (COS-1) (TOS-3) MA: “Although the more earthy passages in this book put off many readers who were expecting ‘more of the *Satanic Bible*’, LaVey often maintained that it was the best of his three books because it contained the most Lesser Magic. [It could just as well be included in category 23.] Tucked away amidst the pages are some very incisive comments concerning human traits and motivations and how both may be recognized and manipulated in day-to-day contexts. By no means ‘just a sex book’, though a background in Church of Satan history is necessary to understand the author’s point of perspective. Chapter 8 of #6N reviews #13D in detail.”

13E. *Odoratus Sexualis* by Iwan Block. North Hollywood: Brandon House, 1967. (COS-3) AL: “The use of odors in magic.”

13F. *Magica Sexualis* by Emile Laurent and Paul Nagour. North Hollywood: Brandon House, 1966. (COS-3) AL: “Contains some little-known lore.”

13G. *How to Make a Man Fall in Love With You* by Tracy Cabot. NY: St. Martin’s Press, 1984. (TOS-3) Hether Payne III°: “Despite the tacky title, this book contains excellent LBM lessons for both men and women. It is a good crash-course in basic psychology that teaches you how to make people feel truly understood, to build trust, and to persuade through various techniques such as ‘mirroring’, ‘anchoring’, ‘casting a spell’, etc. I have found it very potent information and accordingly would warn Setians to be careful how they use it - or they may not be able to rid themselves of the object of their magic. This book is somewhat the opposite of Anton LaVey’s *Compleat Witch* in principle and in theory, but I feel it to be of equal importance.”

13H. *Carnal Alchemy* by Crystal Dawn and Stephen Flowers. Smithville: Runa-Raven Press, 1995. DW: “The Temple of Set neither advocates nor forbids sado-magical activities between consenting adult magicians. If you are inclined to explore pleasure and pain, and want to use this practice for self-transformation, then this is the best book available - if you can guide your practice by love. If you’re not so inclined, this is an entirely boring book useful only for shocking your friends. Hence it has no rating, and is mentioned merely to remind the Setian that no topic is taboo as long as its investigation harms not the mind, the body, nor the potential unfolding of the soul.”

F13A. *Dracula*. 1979. Frank Langella, Laurence Olivier, Donald Pleasence, Kate Nelligan. MA: "This film is placed here rather than in Category #8 because Langella's interpretation is that of the vampire-as-lover, and because the impact of that interpretation, particularly upon female audiences who saw this film, proved to be remarkably powerful. In contrast to more traditional Draculas (such as Christopher Lee, who merely 'used women for feeding' while playing his vampire as a power role), one receives the impression that Langella's Dracula exists only for love, having, over the centuries, found all other ambitions to be transitory and shallow. This sensitivity of his, in contrast to the mundane romantic infatuations of Mina's human beau, makes Dracula worth the sacrifice that woman understands her historic role in love to be. It is significant that the 'normal' humans in this film will stop at nothing to destroy the **example** of Dracula, shaming as it does their own petty sexual power games."

F13B. *The Story of O*. S.N. Prodis, Paris, 1975. Video: Independent United Distributors. Corinne Clery, Udo Kier. Just Jaeckin director. MA: "This is not a film about sadomasochism at all, but about the degrees of mutual surrender that love involves. O willingly endures the ordeals of Castle Roissy simply because her lover wishes her to, then emerges not as slave but as goddess for the three men - her lover, her taskmaster at the castle, and finally Sir Stephen - who are devoted to her. The atmosphere of her new divinity confuses, then obsesses a female friend of hers, who ultimately is drawn to Roissy for a similar initiation. Perhaps only the French, who are able to portray even the most outré and graphic forms of erotica without the slightest hint of obscenity, could have made a film such as this. It is a mirror to its audiences of what sexual and sensual maturity involves - and how remote from that maturity most persons of either sex actually are."

Category 14: Fascism, Totalitarianism, and Magic

Faschismus, Totalitarismus und Magie

as of February 26, 2003

This is a very potent, controversial, and dangerous area of magic, whose implications are rarely examined, understood, or appreciated by the profane [which is just as well]. Much of the data concerning it derives from Nazi Germany, whose character as a state based upon magical rather than conventional principles goes a long way towards explaining the “peculiar” fascination which that episode continues to exert on students of history and political science. Many of the techniques pioneered or perfected by the Nazis continue to be used/ abused - generally in a superficial and ignorant fashion - by every country of the world in one guise or another [never avowedly as “Nazism”, of course].

The Temple of Set emphasizes the potential of human individualism. Metapolitical concepts such as Nazism do strengthen the power of humans, but only through a degree of collectivization of the will in a political state system. Well-run states can maximize virtue and minimize vice, as in Plato’s ideal Republic. Poorly-run states can do just the opposite, suppressing or corrupting virtue, as in Orwell’s *1984*. Most contemporary political systems exist between these extremes. The Initiate/citizen must be sensitive to both the positive opportunities his society provides, and the repressive/destructive constraints it places on his freedom. Thus he may maximize the benefits of the former and avoid the damage of the latter.

14A. *The Mass Psychology of Fascism* by Wilhelm Reich. NY: Simon & Schuster, 1970. [Deutschland: *Die Massenpsychologie des Faschismus*, Fischer Taschenbuch-Verlag, Frankfurt, 1974] (TOS-3) MA: “The controversial Reich examined both the Nazi and the communist elements of Germany, found them wanting, and was roundly denounced by them in return. This book exposes their use of mass movements and mob psychology as a sexual substitute, and their repression of ‘innocent’ sex as a deliberate political technique [compare #14E]. This manipulation of expression and repression is applied to other social phenomena as well - such as certain organized religious bodies. A lucid and hard-hitting study. A biographical profile of Reich is presented in #6N, Appendix 75 - ‘The Frankenstein Legacy’.”

14B. *The Occult and the Third Reich* by Jean-Michel Angebert. NY: Macmillan, 1974. (TOS-3) (TRP-3) MA: “This book contains sections on the Grail (both Christian and pagan), traditions concerning Atlantis and ancient initiatory societies, the theories of Nietzsche and Wagner, Nazi mysticism, and the Catharist tradition. Well footnoted. The almost fantastic subject material tends to make the author’s objectivity suspect, but on close examination his argument is grounded in responsible research. On the other hand Otto Rahn, the young German mystic whose theories are advanced in this book did not hold the alleged high rank in the SS, nor commit suicide because of politico/mystical reasons. He was an Unterscharführer (sergeant) who killed himself after being expelled from the SS

because of his sexual preferences.”

14C. *The Grail Legend* by Emma Jung and Marie-Louise von Franz. NY: G.P. Putnam's Sons, 1970. [Deutschland: *Die Gralslegende in psychologischer Sicht*, Olten-Verlag, Freiburg, 1987] (TOS-4) (TRP-1) MA: “Another book for the C.G. Jung Foundation for Analytical Psychology [see also #19K], this impressive study treats all major historical versions of the Grail legend, identifies their common features, and evaluates their significance. The definitive work on the Grail. See also #6N, Appendix 36 - ‘In Quest of the Unholy Grail’.”

14D. *The Spear of Destiny* by Trevor Ravenscroft. NY: G.P. Putnam's Sons, 1973. [Deutschland: *Der Kelch des Schicksals*, Sphinx Verlag, CH-Basel, 1987] (TOS-3) (TRP-3) MA: “The chief merit of this book lies in its profile of the metaphysical and occult-society concepts and movements that influenced pre-Nazi and Nazi Germany. Read critically but thoughtfully. Since it is heavily footnoted to Theosophical Society (Blavatsky) and Anthrosophical Society (Steiner) sources, this book cannot be considered factually reliable. [See also #14Y.]”

14E. *1984* by George Orwell. NY: Harcourt, Brace & Co., 1949. [Deutschland: Ullstein Taschenbuchverlag, Frankfurt, 1981] (TOS-3) MA: “Orwell's classic portrait of a ‘negative utopia’, with many features adapted from Nazi Germany and Stalinist Russia - but also a satire of socialist trends in postwar Britain. Many features of Orwell's imaginary society may be increasingly applied to actual ones today. The shape of things to come?”

14F. *Mein Kampf* by Adolf Hitler. Boston: Houghton Mifflin Company, 1943. [Deutschland: Verlag Franz Eher Nachf., München, um 1935] (TOS-5) (TRP-3) MA: “Everyone knows that this is ‘the most evil book ever written’*, but few have taken the time to actually read it, hence cannot really explain why. Further complicating the situation is Hitler's interspersions of political philosophy (interesting) with emotional tirades (not so interesting). Look for the discussions concerning the selection of leaders, control of the masses, and the justification for human social organization. You may be surprised at what you discover. Keep in mind that this book was written not as a historical memoir, but rather as a propaganda device to lend an image of philosophical substance and coherence to the still-fledgling and somewhat [due to Hitler's incarceration in prison at the time of *MK*'s writing] disorganized Nazi Party. A far more revealing ‘Hitler Memoir’ is #14K. [* During the antiSatanism hysteria of the 1980s, the entire Temple of Set reading list was denounced by one major newspaper thus: ‘a reading list which includes *MK*’ (evidently to the unimportance of any other book on the entire list)!]”

14G. *Hitler: Legend, Myth, & Reality* by Werner Maser. NY: Harper & Row, 1971. [Deutschland: *Adolf Hitler: Legende, Mythos, Wirklichkeit*, Bechtle-Verlag, München, 1982] (TOS-3) MA: "As time passes, biographical profiles of Hitler become increasingly more objective. This is probably the most useful one currently in print, which Colin Wilson calls 'the most important document on Hitler so far published'. It is noteworthy for its focus on the man rather than on the political official [for the political official see #14H]. If you are going to take a look at Hitler's own writings and statements (#14F/K/L), read this first for perspective."

14H. *The War Path* (NY: Viking, 1978) and *Hitler's War* (2 volumes) (NY: Viking, 1977) by David Irving. (TOS-4) MA: "1933-39 (WP) and 1939-45 (HW) through Hitler's eyes. An impressive work of research that will show you peacetime Nazi Germany and World War II as you've never seen them before. Sound scholarship, objective evaluation."

14I. *The Bormann Brotherhood* by William Stevenson. NY: Harcourt Brace Jovanovich, 1973. (TOS-3) MA: "Around VI-VII the pursuit of underground Nazi-survivalist organizations was all the rage, and there was a flurry of Bormannism, ODESSA films/novels, etc. This little book was sort of overwhelmed in the general stampede, but it didn't deserve to be. A cold, clear, fact-packed study of the post-World War II survival of the original Nazi hierarchy."

14J. *Three Faces of Fascism* by Ernst Nolte. NY: Holt, Rinehart and Winston, 1963. [Deutschland: *Faschismus: von Mussolini zu Hitler*, Verlag Kurt Desch GmbH, München, 1968] (TOS-4) MA: "This is a political science text analyzing 20th-century fascist movements in France, Germany, and Italy. The observations concerning the metapolitical implications of the philosophy are among the most profound yet voiced. The analysis of the failure of the French movement is as instructive as that of the successes of the German and Italian movements. It is interesting to contrast Nolte's assessment of fascism with Hitler's [as set forth in #14F]."

14K. *Hitler's Secret Conversations 1941-1944* by H.R. Trevor-Roper (Ed.). NY: Farrar, Straus and Young, 1953 [simultaneously published in England as *Hitler's Table Talk* by Weidenfeld & Nicolson, London]. [Deutschland: *Hitlers Tischgespräche im Führerhauptquartier*, Pöcker, Goldmann Taschenbuch Nr. 11234, München, 1979 (Englische Ausgabe Herausgeber Trevor-Roper)] (TOS-5) (TRP-3) MA: "Martin Bormann was sufficiently fascinated by Adolf Hitler's private conversational comments on various topics that he persuaded Hitler to allow them to be stenographically recorded. After 1945 the transcriptions were found among Bormann's private papers and were ultimately compiled and published by Professor Trevor-Roper (who also edited and published the final entries of Dr. Goebbels' diaries). Hitler's conversations cover an astonishingly broad spectrum of topics - organized religion, metaphysics, dogmatism, Voltaire,

origins of the human race, æsthetics, Egyptian & Greek culture, Hoerbiger's cosmology, genius, philosophy of law, superstition, mental diseases, etc. An impressive look into the mind of an individual whom the postwar world has been conditioned to dismiss as a crude, criminal, and unintrospective thug. Read, then judge for yourself."

14L. *The Voice of Destruction* by Hermann Rauschning. NY: G.P. Putnam's Sons, 1940. [Deutschland: *Gespräche mit Hitler*, Europaverlag, CH-Zuerich, 1988] (TOS-5) (TRP-3) MA: "Rauschning was a regional party leader (Gauleiter) of the early Nazi Party who was a confidant of Hitler's during 1932-34. At first so impressed with the Führer's private statements that he took extensive and immediate notes, he later took fright and bolted to Paris. In 1937-38 he wrote a theoretical condemnation of Nazism entitled *The Revolution of Nihilism: Warning to the West* (NY: Alliance Book Corporation, 1939). It seemed so alarmist that few took it seriously - until World War II broke out. Then Rauschning was able to publish these transcripts and analyses of Hitler's conversations. Topics include: Aristocracy, Antichrist, barbarism, ethics of war, a new social order, the Human Solstice, Black & White Magic, and the mystical elements in Obersalzberg. Most of the material for Nazi occultism alluded to in #4B came from this book. It was regarded as so 'weird' as to be spurious until after the war, when the #14K material came to light and substantiated it."

14M. *Hitler's Secret Sciences* by Nigel Pennick. Suffolk: Neville Spearman, 1981. (TOS-4) (TRP-1) MA: "The esoteric section of the German Nazi SS was not the Sicherheitsdienst [as alleged in #6L] but the Deutsche Ahnenerbe (German Ancestral Heritage Organization). Most histories of the SS concern themselves with the better-known organizations and activities of the Black Order, mentioning the Ahnenerbe only in passing. This is one of the first books to discuss it in any detail. Again there is a lot of #14B/C/D material, but it is all relevant and coherently organized. This is a concise (177 pages), fact-packed book bolstered by a strong bibliography of rare and unusual publications and periodicals. If you are seriously interested in the Ahnenerbe, and are fluent in highly-technical German, see Kater, Michael H., *Das 'Ahnenerbe' der SS 1935-1945: ein Betrag zur Kulturpolitik des Dritten Reiches* (Stuttgart, Deutsche Verlags-Anstalt, 1974). [The complete archæological, magical, and administrative records of the Ahnenerbe are contained on microfilm rolls #120-211, Microcopy T-580 (10-135-4) in the National Archives Building of the United States, Washington, D.C. These papers have never been sorted, indexed, and annotated in detail, but the Order of the Trapezoid has compiled a working index with brief annotations pending a more thorough study. Initiates of the Order who may be traveling to Washington and wish to examine that microfilm are invited to contact the Temple office for a copy of the index.] [See also #5H.]"

14N. *The Passing of the Great Race* by Madison Grant. NY: Charles Scribner's Sons, 1916. [Deutschland: WU: 8*-913] (TOS-5) MA: "You can still find #14F in print, because it's a good whipping-boy for sanctimonious finger-wagging. It is less easy to find the books from 'our side' that argued along similar lines. This is [was!] one of the more famous, and you may still uncover an occasional copy in the back room of a used-book store or in the darkest corners of obscure libraries. Grant was not exactly a nonentity or lunatic-fringe fanatic. He was Chairman of the New York Zoological Society, Trustee of the American Museum of Natural History, and a Councilor of the American Geographical Society. In this book [by a prominent publisher] he argues a forceful case for a European race history that would have done credit to Hitler and Rosenberg. The most interesting aspect of this book is that only a very few years ago it was accepted as a respectable contender in the academic/scientific community. After World War II it was, in Orwell's terms, guilty of Crimethink and thus condemned to be an Unperson. There is a lesson to be learned here concerning the durability and invulnerability of 'established scientific fact' when it becomes politically or socially inconvenient. I hereby suggest that you make up your own mind as to whether the book is convincing. After all, I wouldn't want to get in trouble for even appearing to endorse it ..."

14O. *Race and Race History and Other Essays* by Alfred Rosenberg (Robert Pois, Ed.). NY: Harper & Row (Harper Torchback #TB-1820), 1974. (TOS-5) MA: "Extracts from the major race-history writings of the Nazis' 'official philosopher' - with a finger-wagging introduction, of course. It is O.K. for **this** book to be in print; it has the appropriate editorial condemnation. [See also #14S.]"

14P. *Geopolitics: The Struggle for Space and Power* by Robert Strausz-Hupe. NY: G.P. Putnam's Sons, 1942. (TOS-4) MA: "The study of international relations on the basis of power politics is academically known as political realism (*Realpolitik*), and before reading #14P you might want to flip through the bible of this school, Hans Morgenthau's *Politics Among Nations*, for a general familiarity with its principles. In 1926 and 1928 Oswald Spengler published his powerful indictment of contemporary Western civilization, *The Decline of the West*, and this made a great impression on a German General named Karl Haushofer. Haushofer became a professor who gained increasing fame in Germany as the master-theoretician of 'Geopolitics', being a part-political, part-geographic, and part-mystical rationale for aggressive state expansionism. Haushofer was considered by many to be the evil genius behind Hitler's 'blood and soil' and 'living-space' programs. He wrote no single, coherent text of his philosophy. This book was commissioned in order to explain Geopolitics to a still-uncomprehending U.S. diplomatic community, and it does a good job. Geopolitical thinking was out of favor in the West until reintroduced by Henry Kissinger (a Morgenthau enthusiast), but it has always been the lynchpin of Eastern (Soviet/Chinese) foreign policy. Strausz-Hupe summarizes: 'World policy evolves towards several continental

systems, and technology accentuates the strategic importance of large, contiguous areas. Thus the era of overseas empires and free world trade closes. If this reasoning is pushed to its absolute conclusion, the national state is also a thing of the past, and the future belongs to the giant state. Many nations will be locked in a few vast compartments. But in each of these one people, controlling a strategic area, will be master of the others.”

14Q. *Wewelsburg 1933 bis 1945: SS Kult- und Terrorstätte* by Prof. Dr. Karl Hüser. Paderborn: Verlag Bonifatius Druckerei, 1982 (German language edition only). (TOS-5) (TRP-5) MA: “The first in-depth documentary study of the role of the Wewelsburg Castle in the mythological and Black Magical practices of the SS. This is a historical, not an ‘occult’ publication; in the first few paragraphs it easily discounts the fanciful, ignorant accounts of the Wewelsburg such as appear in #14B/D/N/R, etc. Here is bedrock: bewildering to some, but a Gate to the Order of the Trapezoid. [See also #14AC.]”

14R. *Hitler: The Occult Messiah* by Gerald Suster. NY: St. Martin’s Press, 1981. [Deutschland: WU: B-45-197] (TOS-3) MA: “This is a short (200-page) hardcover book which brings together most if not all of the occult speculations concerning Nazi Germany, with a reasonable degree of footnoting. Hence it is included here as a good introductory survey of the field. Extensive quotations from Crowley and an ‘Æon of Horus’ theme throughout the text expose the author’s Thelemite bias.”

14S. *The Myth of the Master Race: Alfred Rosenberg and Nazi Ideology* by Robert Cecil. London: B.T. Batsford Ltd, 1972. (TOS-4) (TRP-3) MA: “The best biography and critical analysis concerning Alfred Rosenberg, ‘official philosopher’ of the Nazi movement. Much of the material otherwise in existence concerning Rosenberg is suppressed by the Soviet Union, while previous Western biographies and editions of his memoirs were crudely edited to portray him as more of a monster than a human being, much less a philosopher. Nevertheless Cecil is no apologist for Rosenberg, bringing out his weaknesses as well as his strengths. This book also describes the ideological background and climate of Nazi Germany as a whole, and summarizes the main arguments of Rosenberg’s *Myth of the Twentieth Century*. [A 1982 English translation by Vivian Bird of Rosenberg’s *The Myth of the Twentieth Century: An Evaluation of the Spiritual-Intellectual Confrontations of our Age* is available from Noontide Press, 1822-1/2 Newport Blvd. #183, Costa Mesa, CA 92627, USA.][See also #14O.]”

14T. *Metapolitics from the Romantics to Hitler* by Peter Viereck. NY: Alfred A. Knopf, 1941. [Deutschland: WU: 25/16-504] (TOS-4) (TRP-1) MA: “This is quite simply the definitive history and analysis of the Germanic mystical and magical tradition as it has been applied to society and politics. No other political analysis of Nazi Germany compares with it, and an understanding of the Nazi

phenomenon is impossible without it. Major sections deal with Romanticism, life-worship, *Kultur*, dynamism, Wagner, Chamberlain, Fichte, Hegel, Rosenberg, and Hitler.”

14U. *For Freedom Destined: Mysteries of Man's Evolution in the Mythology of Wagner's Ring Operas and Parsifal* by Franz E. Winkler. Garden City, NY: Waldorf Press, 1974. (TOS-4) (TRP-1) MA: “The definitive study of the magical and philosophical aspects of the *Ring* and *Parsifal* operas. From the book: ‘When we think of the origin of man, we insist illogically on confusing the history of his purely biological being with the history of his spirit; the latter defies any attempt at investigation by methods we now call scientific. Darwin and his followers deal with the emergent evolution of visible man, while on the other hand religion and mythology deal with the evolution of his invisible soul. In his cycle of the *Ring* and *Parsifal*, Wagner uses the magic power of music, words, and scenery to open man's heart to the history of the hidden essence of his own self, and to the changing forces that are active behind the sensory phenomena of man and Earth.’”

14V. *The True Believer* by Eric Hoffer. NY: Harper & Row, 1951. [Deutschland: *Der Fanatiker: Eine Pathologie des Parteigängers*, Rowohlt-Verlag, Hamburg, 1965] (TOS-3) (TRP-3) MA: “Hoffer's thoughtful study of the mind of the fanatic and of the various media through which such a mind attempts to fulfill itself - religious, political, or social. It is particularly instructive to compare Hoffer's theses with the experiences of Hitler, Himmler, and Rosenberg as treated elsewhere in this reading-list category. The book's strong point is Hoffer's famed common-sense, but this same feature is also its weak point, because it is obvious that Hoffer is not aware of [or does not understand] the principles discussed, for example, in #14T.”

14W. *Astrology and the Third Reich* by Ellic Howe. Wellingborough, Northamptonshire: Aquarian Press, 1984. (TOS-3) (TRP-3) MA: “A historical study of astrological beliefs in Western Europe since 1700, with special emphasis on German astrology during 1919-1930 and in Nazi Germany. A revised and expanded edition of Howe's earlier *Urania's Children*, this book also presents and critiques basic astrological theory and explores the Lesser Magical use of astrology as a psychological warfare device during World War II. Howe, in addition to being the author of #10F and a contributor to #4E, served in Britain's Political Warfare Executive during World War II.”

14X. *The Occult Roots of Nazism: The Ariosophists of Austria and Germany 1890-1935* by Nicholas Goodrick-Clarke. Wellingborough, Northamptonshire: Aquarian Press, 1985. (TOS-3) (TRP-3) MA: “This new and very scholarly book fills a crucial need in the study of 20th-century Germanic occultism, namely a detailed and non-sensationalistic account of Guido von List's Armanenschaft, Jörg Lanz von Liebenfels' Order of New Templars, and Rudolf von Sebottendorff's

Thule Gesellschaft. Also profiled is SS-Oberführer Karl Wiligut, occult counselor to Heinrich Himmler and architect of such projects as the Wewelsburg restoration and the SS-Totenkopf ring. This book is a revised version of the author's doctoral thesis at Oxford."

14Y. *Adolf Hitler and the Secrets of the Holy Lance* by Col. Howard A. Buechner and Capt. Wilhelm Bernhart. Metairie, Louisiana: Thunderbird Press, Inc., 1988 (ISBN: 0-1913159-05-0). (TOS-3) (TRP-3) MA: "Buechner was a surgeon in the U.S. Army during World War II; Bernhart was a German U-boat officer and recipient of the Knight's Cross in the same war. This intriguing collaboration by them expands upon the themes of #14D. An initial section traces the [legendary] history of the Spear of Longinus through its arrival in the Hofburg Museum of Vienna. Subsequent sections deal with the disposition of the Spear during the Third Reich & thereafter, the Wewelsburg, Nazi/SS occultism in general, the death of Adolf Hitler, and the disposition of his body and/or the Lance and/or Nazi/SS treasure at the end of the war. As is the case with #14D, how much of this book is fact and how much is either speculation or outright fiction is open to debate. Nevertheless, also like #14D, it tells a colorful tale and is an entertaining read. It even ends on a suitably ominous note, proclaiming that the Knights of the Holy Lance exist even today (underground), and will, Barbarossa-like, remanifest themselves at the proper magical moment. This book is privately published and unlikely to be found in your local bookstore, so if you are interested in it, write to the Thunderbird Press at 300 Cuddihy Drive, Metairie, LA 70005 for purchase information."

14Z. *The Nazi Connection: Eugenics, American Racism, and German National Socialism* by Stefan Kuehl. NY/Oxford: Oxford University Press, 1994, ISBN: 0-19-508260-5. (TOS-4) MA: "One of the most criticized elements of Nazi Germany was its attempt to 'purify the Aryan race' through all manner of breeding-control and non-'Aryan' suppression policies. All of this was based upon a concept of 'race' that went only skin/appearance deep, ignoring actual genetic factors. As a result the Nazi program, and earlier/later ones like it by other states, descended into mere arbitrary prejudice and cruelty. An unfortunate by-product of this is the stigma that hangs over all human genetic engineering research - which critics attack as 'genocide' rather than as a scientific means for the gradual improvement of human physiology and health. In this remarkable book Kuehl, who is a sociologist and historian at the University of Bielefeld in Germany, shows how the Nazi eugenics programs were inspired by original programs in the United States and elsewhere at the turn of the century, and analyzes the 'new scientific racism' which societies are grappling with today."

14AA. *Trading with the Enemy: The Nazi-American Money Plot 1933-1945* by Charles Higham. NY: Barnes & Noble, 1983 (ISBN: 0-76070-009-5). (TOS-3) MA: "While World War II was being orchestrated by the politicians and fought &

endured by the masses, many large companies and financial institutions on **both** sides continued to do business with **all** sides, maximizing their profits through the demands and stresses of the war. Indeed the remarkable thing is how little notice they took of the war, save as a changing economic ‘playground’. Higham, a former New York Times writer, calmly documents this astonishing ‘peek behind the curtain’, offering the reader sobering insights into what **any** international war really means, and to whom. The importance of this book lies not just in its historical cynicism, but in the lessons it implies for present and future ‘national conflicts’.”

14AB. *Al Khemi: Hermetic, Occult, Political, and Private Aspects of R.A. Schwaller de Lubicz* by André VandenBroeck Hudson. NY: Lindisfarne Press, 1987. (TOS-5) DW: “This book is essential for fully understanding all of the work of R.A. Schwaller de Lubicz. Schwaller began his magical/political career as a fascist, trying to work out the dilemma of a people becoming self-empowered, godlike beings yet cooperating in a nationalistic group. He was a member of the *Tala*, the esoteric core of *Les Veilleurs*, a group which also included Rudolph Hess and possibly had ties to the Thule Society. When pressure was brought to bear on his group, he emigrated to Egypt and became an advocate of ancient Egyptian wisdom. A couple of notable quotes from the book: ‘Black Magic is a Pandora’s box, not because the practitioner is evil, but because he lacks the “sense of the temple” as safeguard of ideas.’ “*Il faut voir cela dans sa nue crudité*” was all the moral advice he would ever offer. It implies a free vista of the existing state of affairs, unhindered and unembellished by an artificial code of morals.’ VandenBroeck was Schwaller’s student the last two years of the latter’s life. The book explains the experiment of social alchemy to create empowered individuals: His magical work was an attempt to recreate the pharaonic secret. This is the hidden ground behind Fulcanelli, Lucie Lamy, Bika Reed, John Anthony West, Robert Lawlor, Ronald K. Barrett, and many other transformational elitists in the New Age movement, including the Temple of Set. A great study of the Word *Al-Khemi*, meaning both the secret of the pharaohs and the method of its attainment. The powers and dangers of symbolism are revealed by this book.”

14AC. *Heinrich Himmler’s Camelot* by Stephen Cook and Stuart Russell. Kressmann-Backmeyer LLC, 1999. (TOS-3) (TRP-3) MA: “Subtitled *The Wewelsburg: Ideological Center of the SS 1934-1945*, this book is a superb historical & pictorial documentary, packed full of all of the information to date on this topic. One of the authors has lived for years in Paderborn, the other in Australia, and both have been famously fixated on the castle. That they would come together to collaborate on this magnificent book is literary, if not indeed poetic justice. *HHC* is also another of the books which refreshingly and courageously makes its historical statement without paying the expected text-tax to “Holocaust” hand-wringing.”

14AD. *Secret King* by Stephen E. Flowers, Ph.D. (Trans.) and Michael Moynihan (Ed.). Dominion Press/Runa-Raven Press, 2001. (TRP-4) MA: “Subtitled *Karl Maria Wiligut, Himmler’s Lord of the Runes: The Real Documents of Nazi Occultism*. This unusual, unprecedented, and intriguing study explores the role of the runic scholar Wiligut in early 20th-Century Germany and particularly the early [to 1939] years of the SS, wherein he had the especial regard of Heinrich Himmler. While it is evident that Wiligut’s Odinism had some impact, just how enduring it would have been became a moot point with the destruction of the SS. A well-presented selection of Wiligut’s writings is included.”

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F14A. *The Keep*. Paramount, 1983. Paramount Home Video #VHS 1563. Jurgen Prochnow, Scott Glenn. MA: “During World War II a German army detachment occupies a small village in a remote pass of the Romanian Balkans, only to accidentally let loose an ancient Form (dæmon/neter/god) imprisoned in a trapezoidal ‘Keep’ by its Universal opposite. As a modern-dress version of the Conflict of Horus and Set [but which is which?], this film oscillates between the harshly real and the surreal. Screenplay writer & director Michael Mann (the wizard who brought you *Miami Vice*) took F. Paul Wilson’s plodding, ‘here-comes-Vlad-the-Impaler-again’ novel and rewrought it into this expressionistic banquet for the senses. One is left wondering, at the end of the film, which one of the dæmon-beings’ influence would have proved better for humanity - that of the tranquil Glenn, who remained aloof and remote from human suffering, or that of his ‘evil’ counterpart, who takes swift and savage vengeance against humans deemed to deserve it - and aids others deemed to deserve that.”

F14B. *Triumph of the Will*. 1934. MA: “Leni Riefenstahl’s classic documentary of the Nürnberg Nazi Party Rally still stuns the senses decades after it was made. You may experience a variety of mixed emotions upon seeing this film, but you will not be indifferent to it. Look especially for the Synapse Films ‘Special Edition’ DVD #SFD0015, which is the most complete, best-restored version available.”

F14C. *The Twisted Cross*. NBC/Warner Home Video #29015, 1983. MA: “There are several documentary films about the phenomenon of the Third Reich, which generally waltz through a predictable pattern: (1) the problems of Weimar Germany, (2) a profile of Adolf Hitler, (3) how the Nazi Party took over Germany and started World War II by itself, (4) the horrors of the concentration camps [which of course no one had but Germany], and (5) how the rest of the world finally united to destroy Mordor. This film is one of the more lively of the bunch. While it goes through the standard sequence, it ingeniously mixes actual film footage of the time with black-and-white reenactments of certain events (such as the abortive Munich Putsch) so adroitly done that you think you are seeing the

events themselves.”

F14D. *Hanussen*. 1988 (German-Hungarian). DW: “The title character is a World War I Austrian soldier, who, after being shot in the head, develops the ability to foresee the future. An intriguing story of a real superman having to deal with the brutality of ‘supermen’ whose power comes from mass assertion. Based on a ‘true’ event. Intriguing fare for Pylon Movie Night.”

F14E. *The Occult History of the Third Reich*. Video Treasures, Inc.; 2001 Glenn Parkway; Batavia, OH 45103; 1991. Four cassettes: “The Enigma of the Swastika” #SV9366 (ISBN: 1-55529-657-2), “The SS: Blood and Soil” #SV9367 (ISBN: 1-55529-658-0), “Himmler the Mystic” #SV9368 (ISBN: 1-55529-659-9), and “Adolf Hitler” #SV9369 (ISBN: 1-55529-660-2). Approximately US\$15/cassette. MA: “The only documentary of its kind I’ve yet come across - and superbly done, with abundant rare film footage. Unique to this documentary are discussions of the pre-Nazi/non-German roots of many of the phenomena discussed, much of which receives little if any coverage today because of embarrassment to the same nations which, since World War II, have elevated condemnation of the Third Reich into a secular religion.”

F14F. *Unsolved Mysteries of World War II*. Castle Communications; P.O. Box 1445; St. Laurent, Quebec H4L-4Z1; Canada; 1992. #UMW-3-4520. MA: “This is a boxed set of six cassettes for about \$20, the price possible because the six hours of film are recorded in EP-mode. Nevertheless the quality is quite adequate for viewing. Volumes: ‘People & Plots’: (1) The Riddle of Rudolph Hess, The Strange Death of Geli Raubal, Drugs and the Fuehrer. (2) Hitler’s Secret War, Kill Hitler. ‘Battle Mysteries’: (1) Pearl Harbor, The Phantom Invasion. (2) Decision at Dunkirk, Stalin’s Secret Armies. ‘Occult & Secrets’: (1) Hitler’s Secret Weapons, Enigma of the Swastika, Himmler’s Castle. (2) The Eagle and the Swastika, The Last Days of Hitler. These are ‘teaser’ mini-documentaries, not as detailed as #F14E, but often with fascinating facts rarely aired elsewhere - for instance the Allies’ uneven use of Enigma intelligence vs. the Germans’ strange failure to discern the breaking of their codes, some of the most detailed period film footage of the Wewelsburg yet, and the odd German decision to declare war on the USA when American concentration on Japan would have been to German benefit, etc. A ‘food for thought’ item, easily worth its price.”

F14G. *The Empty Mirror*. Universal, Lion’s Gate Films, 2000. MA: “Portrayals of Adolf Hitler in postwar films have been inflexibly propagandistic: He is never to be shown as anything other than an ugly, screaming, drooling, and of course insane Orc. *TEM* is perhaps the first film to at least partially defy this requirement, showing him, at least for part of this film, as a rational, introspective visionary. The film’s title refers to a speculation: What would Hitler, looking back on his career, ‘see in the mirror’? Hitler is played by the British actor Norman

Rodway, who not only looks reasonably like AH but represents him responsibly. I am not surprised that this film was an official selection at the Cannes Film Festival, but I am surprised that it was not suppressed altogether. Hurry up and see it before it is.”

Category 15: Cybernetics and Artificial Intelligence

Kybernetik und Künstliche Intelligenz

as of February 26, 2003

MA: Everyone knows that computers and computer science are continuing to mushroom, but few really know just how much and with what impact. The reality is astonishing in some ways and overblown in others. Industrialized civilizations of the planet are now so dependent upon computerized systems of commerce and communication that they are close to being “at the mercy” of the computer scientist, whose responsibility it is to “make the things work” - and, incidentally, to set parameters for human enterprise by taking computer design in one direction or another.

Books for this reading list, many of them computer-prepared themselves, were located, ordered, and shipped by computers ... after which the reading list was typed on a computer [originally 1976 on a PolyMorphic #8813 and now on a Macintosh], printed on a computer-controlled laser-printer, duplicated on a computer-controlled copy machine, and delivered to you with the assistance of computer-maintained address-list/labels read in turn by computer Zip-code scanners at the post office ... with updates available on the Temple's electronic database, Glinda.

Obviously a computer-dominated society is hyperefficient in some ways, hypervulnerable in others. At the very least the magician must know enough about the field so that he is sensitive to the ways in which it influences him - and the ways in which he may use it to influence others.

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DW: The digital world offers vast amounts of information, amazing abilities to communicate, and tremendous amounts of political freedom of assembly. It is likewise an addictive drug, a place that hastens the decline of civility, and an immense source of powerlessness. The magician must decide. The best of all possible worlds scenario is a learned Setian who buys the tools that are best for person needs, can pull anything off the Web with ease, has fun on Internet mailing lists of choice, and keeps a “victory garden” going in case it all goes south. The reading list does not include books on software, hardware, or the Internet; these are obsolete when they are printed.

15A. *Future Shock* by Alvin Toffler. NY: Random House, 1970. [Deutschland: *Der Zukunftsschock*, Deutscher Bücherbund, Stuttgart, 1970] (TOS-3) MA: “Strictly speaking, this is a study of accelerated styles of living rather than of computers per se. It is included in this section because it illustrates the environment in which computers have become increasingly indispensable. It is also important to consider the directions in which this environment may proceed, and the impact of related phenomena. *Future Shock* has been around for a long time now, but its propositions are no less valid today than they were when the book was first published.”

15B. *God & Golem, Inc.: A Comment on Certain Points where Cybernetics Impinges on Religion* by Norbert Wiener. Cambridge: MIT Press, 1964. [Deutschland: *Gott & Golem, Inc.*, Econ-Verlag, Düsseldorf, 1965 (WU: 15/2465)] (TOS-3) MA: “Wiener, who coined the term ‘cybernetics’ in 1948, later went on to consider the ultimate implications of artificial intelligence. A series of his lectures was consolidated into this 100-page volume, which won the National Book Award. The argument is one of ethics rather than of technology.”

15C. *Being Digital* by Nicholas Negroponte. NY: Knopf, 1995. (TOS-1) DW: “This book, by the Founding Director of the Media Lab at MIT, tells you where the digital world from TV to computers is going, what’s hype, what’s going to be possible, and what social forces are working against the media revolution. The predictions he makes about the type of new interfaces with the digital world may be taken as accurate. ‘By the year 2020 the largest employer in the developed world will be “self”.’ Much of this book appeared as a series of essays in *Wired* magazine. Easy to read, and a great source of learned excitement.”

15D. *I, Robot* by Isaac Asimov. NY: Doubleday, 1950. [Deutschland: *Ich, der Robot*, Verlag Weiss, Berlin-Schoeneberg, 1958 (WU: 8c/1801)] (TOS-3) 4E: “A classic of science not-so-fiction, exploring the implications of artificial intelligence. Famed for the ‘three laws of robotics’, the concept of robopsychology, and the positronic brain. The reality of this book is closer than you think/compute...”

15E. *As Man Becomes Machine: The Next Step in Evolution* by David Rorvik. NY: Pocket Books #0-671-82230-6, 1978. (TOS-3) MA: “An anthology [in layman’s terms] of the research towards the evolution of the cyborg - first the gradual replacement of various organic components of the human body with inorganic machinery, then the transference of consciousness from the organic brain to an inorganic computer. Various hypotheses from this book are illustrated in the character of Lorin Xanpol the Pantehnikon in #21I.”

15F. *Machines Who Think: A Personal Inquiry into the History and Prospects of Artificial Intelligence* by Pamela McCorduck. San Francisco: W.H. Freeman, 1979. [Deutschland: WU: 30/5440] (TOS-3) MA: “This is **the** book on artificial intelligence. Over the years I have examined and rejected many books on this subject as being either too elementary or too technical. McCorduck is a reporter, not a computer scientist, but she’s got a first-rate [organic] brain of her own and a writing style that turns this potentially confusing subject into an exciting adventure. From the book: ‘I like to think of artificial intelligence as the scientific apotheosis of a venerable cultural tradition, the proper successor to golden girls and brazen heads, disreputable but visionary geniuses and crackpots, and fantastical laboratories during stormy November nights. Its heritage is singularly rich and varied, with legacies from myth and literature; philosophy and art;

mathematics, science, and engineering; warfare, commerce, and even quackery. I've spoken of roads or routes, but in fact it is all more like a web, the woven connectedness of all human enterprise.”

15G. *Computers and the Imagination* by Clifford A. Pickover. NY: St. Martin's Press, 1991. (TOS-3) DW: “Pickover's books are generally recommended because his greatest desire is to make you excited-in-love-crazy with math. This book is about using existing and evolving computer technologies as ways to expand the mind and give new arenas to creativity.”

15H. *Life on the Screen* by Sherry Turkle. NY: Simon & Schuster, 1995. (TOS-3) DW: “Dr. Turkle, Professor of Sociology of Science at MIT and a licensed clinical psychologist, looks at the question of ‘self’ in the digital world, where one can change gender, play in fantasies, have AI companions, and spend hours alone typing in front of glowing screens. This is a book about how computers are changing the hearts and minds of people; the magician is alerted to dangers and opportunities.”

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P15A. *Wired* (ISSN: 1059-1028), Wired Ventures Ltd; 520 3rd St. - 4th Floor; San Francisco, CA 94107. Tel: (415) 211-6200. Email: info@wired.com. WWW: <http://www.hotwired.com>. Monthly. Alex Burns II°: “Sirius and Bruce Sterling, this glossy magazine personifies both the best and worst of its field. Get past the 12 pages of advertisements just to find the contents and the sometimes excessive technophilia/info-Utopianism, and you'll discover that *Wired* has some of the most intelligent and up-to-date commentary on futurism, technology, computers, the Internet, and social trends available in a single volume.”

P15B. 21*C: *Scanning The Future* (ISSN: 1035-6754), Gordon and Breach Science Publishers SA; PO Box 95; Prahran, Victoria; Australia. Tel: +61 (0) 3 9827-5499. Fax: +61 (0) 3 9827-5281. Email: ed21c@peg.apc.org. WWW: <http://www.21c.com.au>. Quarterly. Alex Burns II°: “Described to me recently as ‘*Wired* with a social conscience’, this magazine features leading cyberculture theorists like McKenzie Wark, Mark Dery, R.U. Sirius, and Kathy Acker, while avoiding the excesses of *Wired*. Features a balanced but critical survey of cyberculture, information technology, and sociological impact.”

Category 16: Good and Evil

Gut und Böse

as of February 26, 2003

Much of human history can be explained, if not excused by the conflict between those of low intelligence (who consider good/evil objective) and those of high intelligence (who consider good/evil subjective). Certainly it begs the question to use those very terms to distinguish one extreme from the other! The Church of Satan sought freedom by attempting to **reverse** the good/evil norms of society; the Temple of Set seeks freedom by attempting to **escape** those norms - and preexisting ones - and to encourage its Initiates to construct enlightened, individualistic definitions. This is as much an art as a science, and the quest must be undertaken and pursued with logic, caution, common sense ... and apprehension of the *Agathon*.

16A. *Political Ideas and Ideologies: A History of Political Thought* by Mulford Q. Sibley. NY: Harper & Row, 1970. [Deutschland: WU: 22a/11] (TOS-1) (LVT-1) MA: "Until you've read and digested this material, you really oughtn't to talk about 'political philosophy' any more than someone who hasn't read an anatomical textbook should try to hold forth on anatomy. I teach university courses surveying the history of political theory, and this is far and away the most lucid, objective, and comprehensive survey text I've yet found. It has two conspicuous omissions - Nietzsche and ancient Egypt - and it is oriented towards the political rather than the more abstract or conceptual branches of philosophy. So you won't find Kant, Schopenhauer, Sartre, etc. here. The author [wonderful name!] was a very distinguished and a very controversial Professor of Political Science at the University of Minnesota. If you wonder why something like this is TOS-1, trust me. After you've absorbed the knowledge it contains, you'll wonder on what basis you held political opinions before reading it." J. Lewis VI^o: "Go read a textbook? In this case, yes. Sibley's book lacks dryness of text and contains doors opening onto the essence of politics. It is valuable for far more than explanations of sandbox politics."

16B. *Nietzsche* by Karl Jaspers. Tucson: University of Arizona Press, 1965. [Deutschland: *Nietzsche und das Christentum*, Piper-Verlag, München, 1985 (WU: 37c/1845)] (TOS-4) MA: "Trying to get a grip on Nietzsche through either his own writings or those of others is a bit like trying to get an octopus into a straitjacket. He thought at a level which the German language did not anticipate, and so there is bitter controversy concerning the proper translation of many of his terms and texts into English [to say nothing of their proper meaning in German]. After going through a number of editions, translations, texts, analyses, and criticisms, I have come to rest on #16B as the most useful for the Setian who wants to 'get at' Nietzsche as quickly and accurately as possible. Jaspers, Professor of Philosophy at the University of Basel, Switzerland, is one of the acknowledged giants of the academic community. In this book he sought to make the reader 'think Nietzsche's

thoughts with him', and in my opinion he succeeded. There are sections on both Nietzsche's life and his philosophy, which must be considered together for the latter to be meaningful. 500 pages." DW: "This book is in three parts. Read all of it, but the second is the part to reread. Great material providing interesting springboards for Setian discussion."

16C. *The Annotated Jules Verne: Twenty Thousand Leagues Under the Sea* by Walter James Miller. NY: Thomas Y. Crowell, 1976. (TOS-4) (LVT-4) MA: "English-language editions of this story prior to this edition have been appallingly distorted and shortened by incompetent editors and translators. Verne was a genius far beyond his reputation as a mere yarn-spinner, and his moral philosophy is sublimely subjective. The annotations in this edition will help to illustrate Verne's expertise in a variety of arts and sciences. Walt Disney must be given credit for bringing many direct quotes into his celebrated film: [Nemo: 'I am not what you call a civilized man! I have done with society entirely, for reasons which I alone have the right of appreciating. I do not therefore obey its laws, and I desire you never to allude to them before me again.']" J. Lewis VI°: "Captain Nemo is not, he says, a civilized man. His deliberate separation from the consistency imposed by society has produced a new man, a superman intent on creating a new world."

16D. *The Lord of the Rings* by J.R.R. Tolkien. Cambridge: Houghton Mifflin, 1967 (2nd Edition). [Deutschland: *Der Herr der Ringe*, Klett-Kotta Verlag, Stuttgart, 1984] (TOS-4) (LVT-4) MA: "*LOTR* is not on this list just because it is a stirring adventure tale, but rather because it illustrates a very significant point about good/evil: that 'evil' can be destroyed **only by a greater 'evil' or by accident**. Saruman attempts the former and Gandalf the latter, and Gandalf succeeds ... to the satisfaction of egalitarian readers [but who would want to hang around Middle-earth after all the excitement was gone?]. *LOTR* is thus an argument for Christian morality, which is immediately evident from *The Silmarillion*, whose philosophical sections - the 'Ainulindale' and 'Valaquenta' - are transparently adapted from *Paradise Lost*." J. Lewis VI°: "Issues of ethics and morality are central throughout the three *LOTR* volumes. The Initiate embarking on the path to eternity needs more than the simple wish to survive; he must comprehend and define both 'good' and 'evil'. See also the *Morlindalë* at <http://www.xeper.org/maquino>"

16E. *The Marquis de Sade* by Donald Thomas. Boston: New York Graphic Society, 1976. [Deutschland: *Der Marquis de Sade*, Blanvalet Verlag, München, 1978 (WU: 28/18-527)] (TOS-3) MA: "The best biographical treatment of this controversial and notorious libertine. As Thomas assesses him, he was opposed to the notion of progressive philosophy, holding the supreme power of the human race to be its self-destructive power; the extinction of the species is not to be regretted; history is not progress but helpless drifting. Compare this point of view with that of Satanism, which is similarly cynical but holds out certain hopes for the

individual's transcending of the mass neurosis. [A more recent biography is *Sade* by Maurice Lever (NY: Farrar, Straus & Giroux, 1993, ISBN 0-374-20298) More text, less of a 'coffeetable' book. Lever is Director of the National Center for Scientific Research in Paris.]”

16F. *Parapolitics* by Raghavan Iyer. NY: Oxford University Press, 1979. (TOS-4) MA: “An admirable, beautifully orchestrated attempt to apply the political philosophy of Plato to the modern world. Iyer lays the groundwork with diagrams explaining the hierarchy of mental activity: *Noesis* (‘pure vision’ - apprehension of the Good [the Agathon]), *Dianoia* (logical ‘thinking’), *Pistis* (‘believing’ - dogmatic acceptance of ideology), and *Eikasia* (‘imagining’ - the lowest form of image-simplification and instinctive behavior). These forms of activity may be applied to society in a variety of political ‘dimensions’, governed by various syntheses of *logos* (speech), *will* (strength), and *eros* (sympathy). The resultant political forces may be generated towards the attainment of various goals: self-preservation, power, stability, reason, welfare, perfectability, and ultimately the *parapolitics* of transcendence. This book is a pearl of thought; its sole defect is that it was cast before a world of largely egalitarian readers [it was allowed to go out of print in 1985]. Do not attempt it until you have first mastered #12C, #16A, and #16G. Iyer was Professor Emeritus of Political Science at the University of California, Santa Barbara. For information concerning other books by this RHP Magus, contact: Concord Grove Press; 1407 Chapala Street; Santa Barbara, CA 93101. Phone (805) 966-3941.”

16G. *Political Thinking* by Glenn Tinder. Boston: Little, Brown & Co., 1986 (4th Edition). (TOS-1) MA: “This marvelous little (228 pages) paperback is composed completely of questions to the reader concerning the great political/philosophical issues of history, together with information on how major political philosophers addressed those questions. The questions are left open-ended, the expectation being that the reader must **think** his own answers to them. This book is thus an **active mental exercise**, not a textbook for passive memorization or indoctrination. Tinder is Professor of Political Science at the University of Massachusetts.”

16H. *The Social Contract* by Robert Ardrey. NY: Atheneum, 1970. (COS-3) AL: “The Law of the Jungle as applied to human behavior. How the fallacy of ‘all men are created equal’ has created an imbalance - perhaps necessary - in man’s potential. A beautifully written book guaranteed to hurt many whose only claim to fame is that they are ‘higher animals’.”

16I. *Extraordinary Popular Delusions and the Madness of Crowds* by Charles Mackay, LL.D. NY: Harmony Books, 1980 [reprint of the 1841 edition]. (TOS-3) MA: “Perhaps the most wonderful book-title since #13C’s. A crazy, wonderful, informative, educational, and non-fictional tour of the major manias of Western

civilization up to the time of the book's publication. As Andrew Tobias observes in his foreword: 'Once upon a time there was an emperor with no clothes. For the longest time no one noticed. As you will read in this marvelous book, there have been many naked emperors since. There will doubtless be many more.'

16J. *Collective Search for Identity* by Orrin E. Klapp. NY: Holt, Rinehart & Winston, 1969. (COS-3) AL: "A useful key to the understanding and utilization of Lesser Magic." DW: "This is a key book to understanding LaVey's thinking. It is the root of our distinction between rites and ceremonies (which Klapp got from *The Folklore of Capitalism* by T.W. Arnold Yale [1937] - which if available I would make a TOS-5). When great books about LaVey are written, they will have Klapp as background."

16K. *Heroes, Villains, and Fools* by Orrin E. Klapp. Englewood Cliffs, New Jersey: Prentice-Hall, 1962. (COS-3) AL: "Same comments as applied to [#16J]."

16L. *World Civilizations* by Edward McNall Burns, Philip Lee Ralph, Robert E. Lerner, and Standish Meacham. NY: W.W. Norton, 1982 [6th Edition]. (TOS-2) MA: "I am often concerned to see how little knowledge many aspiring Initiates have of exoteric human history. Unless you have a reasonably solid grounding in this subject, anything you derive from this reading list [and most other sensory-inputs] is going to be distorted in your mind. #16L is the best single-volume, collegiate-level survey I've yet found: up-to-date, readable, balanced, and comprehensive. Lavishly accented with color plates, maps, and many photographs & illustrations. It is a pleasure to read, as though one were drinking at a fountain of human adventure. 1,384 pages. See also #16M."

16M. *Western Civilizations* by Edward McNall Burns, Robert E. Lerner, and Standish Meacham. NY: W.W. Norton, 1984 [10th Edition]. (TOS-2) MA: "This is an alternative/companion volume to #16L, minus the non-Western sections [which permits greater emphasis & detail regarding the Western ones]. 1,068 pages. A wonderful literary and intellectual experience."

16N. *Batman: The Dark Knight Returns* by Frank Miller. NY: Warner Books #38-505, 1986. (TOS-3) MA: "A Setian comic (?) book." Superman: "They'll kill us if they can, Bruce. Every year they grow smaller; every year they hate us more. We must not remind them that giants walk the Earth. You were the one they used against us, Bruce: the one who played it rough. When the noise started from the parents' groups, and the subcommittee called us in for questioning, you were the one who laughed - that scary laugh of yours ... '**Sure**, we're criminals,' you said, 'We've always **been** criminals. We **have** to be criminals.'" Batman: "The world only makes sense when you **force** it to."

16O. *The Selfish Gene* by Richard Dawkins. Oxford/NY: Oxford University Press, 1989 (new edition). (TOS-3) Patty Hardy IV°: “Altruistic and selfish behavior in a wide range of living forms, entertainingly and convincingly explained in terms of genetic strategy and game theory. This book merits Setian attention as a more modern treatment of the ideas discussed in #16H.”

16P. *The Lucifer Principle: A Scientific Expedition into the Policies of History* by Howard Bloom. NY: Atlantic Monthly Press, 1995 (ISBN 0-87113-532-9). (TOS-4) MA: “This historical/sociological book is an argument for Bloom’s thesis: that ‘evil is a by-product of nature’s strategies for creation, and is woven into our most basic biological fabric’ (the ‘Lucifer Principle’). He further postulates that the LP applies even more to at the group level (what he calls the ‘superorganism’), and that this is what actually matters in the course of history. In talking of ‘evil’ Bloom means no theological concept, but rather the social impulsive, emotional, destructive, and aggressive features of [principally but not just] human social groups. He case-studies several historical episodes to show that ‘progress results from this pain’ rather than from more tranquil times. Somewhat Hegelian, somewhat oversimplistic - but not without its point. Bloom’s credentials are somewhat elusive: ‘member of the NY Academy of Science, the American Psychological Society, and the American Political Science Society’.”

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F16A. *Batman*. 1989. Michael Keaton, Jack Nicholson, Kim Basinger. Directed by Tim Burton. MA: “This began as an attempt to bring #16N to the screen, and succeeded at least in capturing the *noir* atmosphere of its *Metropolis*-like architecture and urban decay. Michael Keaton’s Batman is convincing, but not nearly as savagely psychotic as in #16N. This film came close to being a horrific masterpiece, but at some point it was decided to cast Jack Nicholson as the Joker and play that role for comic relief, presumably to make the film acceptable to youthful audiences. The historic Joker was a malevolent fiend in whose *risus sardonicus* death-grin there was nothing the least amusing.”

F16B. *20,000 Leagues Under the Sea*. Walt Disney, 1954. Disney Video #15VS. James Mason, Kirk Douglas, Paul Lukas, Peter Lorre. MA: “A thoroughly excellent translation of #16C to a motion picture, less the extensive scientific/oceanographic instruction which Verne packed into his novel. [On the other hand, there are many lingering camera shots of underwater attractions, so Disney’s interest in naturalism is upheld.] Disney also changed Verne’s rather unimaginative, spindle-shaped *Nautilus* into a magnificent metal ‘monster’ whose moonlight charges at hapless warships are one of the screen’s most dramatic sequences. Atomic energy was still a thing of awe when this film was made, as can be seen from the drama accorded the *Nautilus*’ atomic reactor, the design of Nemo’s Vulcania laboratories, and the final atomic explosion.”

F16C. *Apocalypse Now [Redux]*. 1979. Francis Ford Coppola. Marlon Brando, Martin Sheen, Robert Duvall. MA: "Loosely adapted from Joseph Conrad's *Heart of Darkness*, this film is a sort of *Caligula* of the Vietnam War: Much of what it shows is in fact historically accurate, but in a single collage it appears so stark, obscene, and insane that the viewer tends to dismiss it as merely a baroque satire. Brando portrays an American Special Forces colonel whose obsession with the war leads to his alienation from the ethical rituals expected by the U.S command structure; Sheen is the captain sent to assassinate him. We are left to wonder why the destruction of human life sanctioned by governments is 'good', while that lacking such sanction, even if apparently justified by circumstances, is 'bad'."

Category 17: The Gift of Set

Das Geschenk von Set
as of February 26, 2003

Sometime between the Lower-Paleolithic Period (about 800,000 years ago) and the Middle-Paleolithic (about 100,000 years ago), the proto-human brain underwent a mutation directly contrary to the objective-universal laws of natural evolution. Between *Pithecanthropus Erectus* and *Cro-Magnon* the cranial cavity almost doubled in size - from about 900 cc to about 1,700 cc. Darwinian evolutionists are completely unable to explain this development and therefore deal with it in texts by simply glossing over it. The Temple of Set does not.

17A. *Childhood's End* by Arthur C. Clarke. NY: Harcourt, Brace & World, Inc., 1953. [Deutschland: WU: 34/16-683] (TOS-3) (LVT-1) MA: "A most fascinating - and delightfully diabolical - speculation on the Gift of Set that, in a more abstract version, was later brought to the screen as *2001: A Space Odyssey* [see #F17A.] The eventual sequel to that film, *2010*, broke no new ground; what more was there to say?" J. Lewis VI°: "Is there another book by man which describes the Gift of Set in better 'fiction'?"

17B. *The Eternal Man* by Louis Pauwels and Jacques Bergier. NY: Avon Books #380-16725-150, 1972. [Deutschland: *Die Entdeckung des ewigen Menschen - Die Umwertung der Menschheitsgeschichte durch d. phantastische Vernunft*, Wilhelm Heyne Verlag (Nr. 7009), München, 1975] (TOS-1) MA: "There are a great many sensationalistic paperbacks on the market dealing with 'startling discoveries concerning human history and prehistory'. The Setian may browse among them at will, picking and choosing substantive data for further investigation. This book, by the dynamic duo who brought you #4B and #22B, is, however, a unique item."

17C. *Lifetide* by Lyall Watson. NY: Simon & Schuster, 1979. (TOS-3) MA: "Dr. Watson, an anthropologist who is only very slightly 'tainted' by his interest in phenomena that polite academia carefully avoids, is the author of #22D and #22Q as well. Here he discusses scientific evidence for the extra-terrestrial origins of life on Earth and attempts to describe the development of the phenomenon of self-consciousness through purely-natural means. It is a valiant attempt. He stumbles, however, on certain features (such as the working vertebrate eye) that cannot be explained by evolution, and finally he is forced to admit that there is something beyond the natural order at work. In an effort to avoid taking the plunge into theology, he coins the term 'lifetide', a sort of neo-version of the 'vitalism' used as an escape-valve for inconvenient facts by hard-core Darwinists. An excellent book for seeing just how far science can go in beating its head against the door of non-natural tampering with the human intellectual equation."

17D. *The Ordeal of Change* by Eric Hoffer. NY: Perennial Library #P-110. [Deutschland: *Die Angst vor dem Neuen*, Rowohlt-Verlag, Hamburg, 1968 (WU: ZC-751-288)] (TOS-1) MA: "This book is listed specifically because of its included essay 'The Unnaturalness of Human Nature', which is brilliantly conceived."

17E. *The Neck of the Giraffe: Darwin, Evolution, and the New Biology* by Francis Hitching. NY: New American Library (Mentor) #0-451-62232, 1982. (TOS-3) MA: "The recent attack on accepted Darwinian theories of evolution and natural selection by religious fundamentalists has prompted a few brave natural scientists and biologists to question some of the 'sacred cows' in the field of evolution. Evolution as a principle stands up to the most exacting tests, but some of the Darwinian sub-assumptions are found not to. There are 'gaps' in the fossil record between major species - for example, between early invertebrate sea creatures and ancient fishes. And between fish and amphibians. And between the reptile & the mammal jaw. How could the hyper-intricate human eye have evolved through 'intermediate stages'? Hitching then launches into a careful discussion of mutation, genes, and cellular coding, after which he analyzes the best arguments the creationists have to offer. While dismissing creationism as ridiculous, he agrees with British Museum palaeontologist Colin Patterson: 'They [the creationists] didn't have the right answers, but they certainly asked a lot of the right questions.' In addition to a 4-page bibliography of technical works, Hitching provides an additional 4-page annotated bibliography of introductory reading, keyed to points brought out in the chapters of his book. If you intend to think or talk about evolutionary theory, this book should be considered TOS-1; if you don't, then TOS-3."

17F. *The Body Electric: Electromagnetism and the Foundation of Life* by Robert O. Becker, M.D. and Gary Seldon. NY: William Morrow, 1985. (TOS-3) MA: "Becker is an orthopedic surgeon who gradually uncovered a number of correlations between electromagnetic phenomena and the behavior of living tissue. In this tightly argued and well-documented book, he discusses human brain evolution and behavior in terms of past and present EM field influences, as well as the more general effects of EM radiation on living beings. This book is reviewed in detail in *Runes* #III-3. From the text: 'Francis Ivanhoe, a pharmacologist and anthropologist at two universities in San Francisco, made a statistical survey of the braincase volume of all known Paleolithic human skulls, and correlated the increase with the magnetic field strength & major advances in human culture during the same period. Ivanhoe found bursts of brain-size evolution at about 380-340,000 years ago, and again at 55-30,000 years ago. Both periods correspond to major ice ages, the Mindel & the Wurm, and they were also eras when great cultural advances were made - the widespread domestication of fire by *Homo Erectus* in the early Mindel, and the appearance of *Homo Sapiens Sapiens* (Cro-

Magnon peoples) and gradual decline of Neanderthals (Homo Sapiens) during the Würm ...' [See also #19I/J.]”

17G. *The Rise of Life* by John Reader. (LVT-3) J. Lewis VI°: “Published as a coffee-table book, this history of life from the time of core formation 4.5 billion years ago through the present day is highly readable. Within its pages can be found evidences of the Gift of Set as life moves from one-celled presence to the succeeding rulers of the Earth. Keep an eye out for this one; it is worth its \$15.95 price, though it can be found for less at book warehouses.”

17H. *Shadows of the Mind: A Search for the Missing Science of Consciousness* by Roger Penrose. Oxford: Oxford University Press, 1994 (ISBN: 0-19-853978-9). (TOS-4) MA: “Penrose is a Professor of Mathematics at Oxford, and this book is a strongly scientific effort to ‘get at’ the thing called ‘consciousness’ - which Penrose ultimately acknowledges cannot be attributed to the physical machinery of the brain, nor of any artificial intelligence systems in existence. It remains scientifically elusive. An interesting feature of this book is Penrose’s discussion of what he calls the ‘Platonic Universe, in which mathematical concepts and truths inhabit an actual world of their own, that is timeless and without physical location’. Penrose sketches his discussion in terms of the *interrelationship* of this ‘Platonic U’ with the ‘Physical U’ of scientific observation (the Temple of Set’s ‘objective universe’) and the ‘bridge’ of the ‘Mental U’ of observing/reflecting intelligences.”

17I. *The Tangled Web: Biological Constraints on the Human Spirit* by Melvin Konner, Ph.D., M.D.. NY: Holt, Rinehart & Winston, 1982. (TOS-3) Patty Hardy IV°: “A thoughtful and cautious study of human nature, particularly its destructive facets, from a biological perspective. The author realizes that humans are oddly transitional, and calls for self-knowledge guided by a sense of wonder. He fears the political misuse of behavioral biology, but he fears ignorance still more.” DW: “Magistra Hardy suggested this book for Category #16, Magister Ronald L. Barrett for #17. Konner is currently Professor of Anthropology at Emory University, jointly appointed to the Department of Psychiatry at the Emory School of Medicine.”

17J. *Flow: The Psychology of Optimal Experience* by Mihaly Csikszentmihalyi. NY: Harper & Row, 1990. (TOS-1) DW: “If the crisis of 1975 had not caused the rapid change from *Indulgence* to *Xeper*, but things had happened gradually, we would have Csikszentmihalyi’s concept of *Flow*. The way to happiness lies not in mindless hedonism but in mindful challenge. This is about the art of obtaining happiness by learning to control the psyche and seeking new challenges for the self. It is about *Xeper*, written from the perspective of a non-magician. A great book, and one that you can give to your nonSetian friends.”

17K. *The Stars my Destination* by Alfred Bester. Various editions beginning 1956. (TOS-5) DW: "Gulliver Foyle is lost in space, floating away from the wrecked rocket. He discovers a great secret, and in using it changes the world forever. What he does is to put the secret into the right hands, and by giving it away accomplishes his goals from the meanest to the greatest. It provides a better look at Revelations 13:13, and reveals the real reason why the Temple of Set is a scary organization. 'Gully Foyle is my name./ And Terra is my nation./ Deep space my dwelling place./ The stars my destination.'"

* * *

F17A. *2001: A Space Odyssey*. MGM/United Artists, 1968. MGM/UA VHS #MV700002. (12-1022). Screenplay by Stanley Kubrick and Arthur C. Clarke. Directed/produced by Kubrick. (LVT-1) MA: "As noted in #17A, the conceptual roots for *2001* go back 1-1/2 decades to *Childhood's End*, though this was [for obvious religious reasons] not advertised with the film's release. Even so it is surprising that the film did not draw fire from conventional religion, its theme being that mankind is essentially an experiment on this planet by an alien intelligence. The simple device of changing the 'Devil' Karellen [or Set] to a Golden Sectioned monolith made the plot sufficiently abstract to be non-threatening. Besides, most audiences were less interested in the Nietzschean/Setian implications of the film than they were with HAL the computer [supposedly more advanced than IBM, so his name was created by 'the next higher letter'], space scenes with Strauss waltzes, and the final 'stargate trip' scene. Seen through Setian lenses, *2001* remains a beautiful essay on the Gift of Set." J. Lewis VI°: "The message of *2001* took many a person around many a mulberry bush on its arrival on the theater circuit. I saw it shortly after its release while in the company of several Christian brothers and priests, and grew weary of hearing the monolith being described as 'God'. They missed the point completely: The monolith served as a god-like instrument, but readers of #17A get a far better picture of what was actually occurring. [Setians attending Set-VIII visiting Universal Studios got to see HAL and the *Discovery* during the holiday. The monolith was not available at the time, but we managed to interact with the real thing later on during the Conclave.]"

F17B. *Five Million Years to Earth*. British, 1968. DW: "This sci-fi adventure in the Quatermass series shows the Gift of Set in a thriller format. Workers unearth a spaceship (powered by an inverse pentagram) in a remote part of London (named 'Hob's End' after the Devil said to have appeared there in ancient times). It's part of a Martian plot: The Martians look like 'demons' (an idea reused in #F19C2), and they're coming back through a Remanifestation of their ideas. Sadly Satan loses, but this is a great treat for Pylon film night."

Category 18: Life and Death

Leben und Tod

as of February 26, 2003

To the profane, life and death are automatic, inevitable, and unalterable. Hence they take the influence of the life/death continuum on human affairs for granted. To the magician, life and death can be influenced and eventually controlled altogether. The Victor Frankenstein of yesterday becomes the genetic engineer of tomorrow. New forms and mutations of life will become possible, death may cease save through accident, and the Self may evolve into a Self-contained state of existence unhampered by a physical shell chained to the entropy of the objective universe. *Xeper*.

18A. *The Immortalist* by Alan Harrington. NY: Avon Books #380-00201-125, 1969 [recently revised and updated]. (TOS-3) MA: "In this brilliant book Harrington argues that the presence and the fear of death are root causes for much if not all of human behavioral characteristics. Non-human animals cannot conceptualize and anticipate death, hence are not governed by it. Harrington then catalogues the surprising number of ways in which death-awareness grips human philosophy, presents data on efforts to arrest death, and finally ventures hypotheses concerning a non-death- obsessed environment. A scientific rejection of the Osirian ethic. I originally reviewed #18A in the Church of Satan's newsletter *The Cloven Hoof* #V-1: 'The Secrets of Life and Death', reprinted as Appendix 71 in #6N and also available in the Order of the Trapezoid section of the Intranet."

18B. *The Immortality Factor* by Osborn Segerberg, Jr. NY: Bantam Books #553-08183-195, 1974. [Deutschland: WU: 25/12684] (TOS-4) MA: "This is a somewhat more technical approach to the questions addressed in #18A, with emphasis on the physiological aging/ regeneration processes [see also #17F's discussion of this], the creation of life, and ecological implications of a controlled life/death environment [cf. *Logan's Run*]. Well-researched & argued."

18C. *The Book of Opening the Mouth* by E.A. Wallis Budge (Trans.). NY: Benjamin Blom, 1972. (TOS-5) MA: "The Spell for Life Unbounded by Time, caricatured as the 'Scroll of Thoth' in the classic Boris Karloff film *The Mummy*. As with other TOS-5 codes, this text is not to be read or used casually or irresponsibly. The motion picture *Deathdream* (Quadrant/Impact Films, 1972) can give you a good idea of what can happen when you tinker with necromancy without appreciating the consequences of 'success'."

18D. *Our Eternity* by Maurice Maeterlinck. NY: Dodd, Mead & Co., 1914. (TOS-4) MA: "A revision and expansion of Maeterlinck's 1911 essay 'Death'. The highest form of inductive logic directed towards the major issues of existence and survival of the egocentric consciousness after material death. Key to the

effectiveness of #18C. [Maeterlinck is also the author of #2I.]”

18E. *The Mysteries of Life and Death: An Illustrated Investigation into the Incredible World of Death* by Professor Keith Simpson, OBE, FRCP, FC Path, et al. NY: Crown (Crescent Books, 1980). (TOS-3) MA: “At first glance this appears to be a rather morbid ‘coffee-table’ book, but it soon becomes apparent that it is quite a bit more. For one thing, the contributing authors are among the most respectable and distinguished in their fields, which range from philosophy and criminal psychiatry to pathology and forensics. Here is the entire concept of death for you to examine: mythology, physiological aspects, psychological considerations, and cultural legacy. There are chapters on assassination, disease, the soul, strange & bizarre funeral & entombment practices, suicide, artistic influences, war, etc. After you get over feeling queasy [the photographs & illustrations pull no punches], you will be fascinated to discover just how little you actually knew about the phenomenon of death [hence life], and just what the limits of human knowledge concerning it happen to be.”

18F. *The Savage God: A Study of Suicide* by A. Alvarez. NY: Random House, 1972. [Deutschland: *Der grausame Gott*, Verlag Hoffman u. Campe, Hamburg, 1974] (TOS-3) MA: “An incisive, objective, and empathetic investigation into the psychology of suicide, accompanied by a survey of suicide themes in historical literature. Said the *New York Times* of this book: ‘To write a book about suicide - to transform the subject into something beautiful - this is the forbidding task that Alvarez has set for himself; he has succeeded!’”

18G. *The Jewel of Seven Stars* by Bram Stoker. NY: Kensington Publishing Corp (Zebra Books #416), 1978 (originally published by Rider & Company, UK, 1912). (TOS-5) MA: “After writing *Dracula* Stoker set out to do for ancient Egyptian magic and immortality what he had done for medieval vampirism, and *JSS* was the result - certainly his second greatest creation. Though well-received in England, *JSS* remained almost unavailable and unknown in the USA until this small paperback firm brought out this edition. The book recounts the story of Queen Tera, a mysterious sorceress of old Khem, one of whose hands was seven-fingered. Superstitiously hated and feared by the ordinary priesthoods and court cliques, Tera used her arts to discover the great spell for immortality drawn from the Seven Stars of the Thigh of Set, and enchanted it into her tomb through the Xepera-shaped Jewel of Seven Stars. Subtly, sensitively, Stoker evokes in the Initiate reader the success and triumph of Tera - though to the uninitiate it will seem that she failed. [See also my “My Last Three Books” in *Scroll* #XVIII-2, April 1992.] See #F18A.”

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F18A. *Blood from the Mummy's Tomb*. Hammer Films. MA: “Recently

restored/released on DVD [with some informative and amusing interviews with cast & crew]. Despite its lurid title, it is actually a film version of Bram Stoker's *The Jewel of Seven Stars* - and a much more faithful treatment of the novel than the later and better-known Charlton Heston remake *The Awakening*. The only irritant is the ending: Whereas Stoker's novel ends on a romantic, mystical note, *BMT* concludes [as does *Awakening*] with a 'monster movie shock scene' completely absent in the original. Cast includes Andrew Keir, Valerie Leon, James Villiers. Directed by Seth Holt. See #18G."

Category 19: The MetaMind

Der Metamind

as of February 26, 2003

The Æon of Set heralds the expansion and extension of Elect minds into yet a third stage of intellectual evolution - a point of perspective as far removed from that of mankind as mankind's is from Pithecanthropus. [No doubt the prospect will seem as incredible to humans as a forecast of their Coming Into Being would have seemed to Pithecanthropus.] Many phenomena casually called "ESP" are in fact the first symptoms of what may be termed the Metamind. Setians should gain an understanding of the human mind's characteristics, physiology, and potential - then apply Metamental experiments to appropriate situations. "The most exhilarating thing in the world, I think, is the ability of the Setamorphic Metamind to correlate all its contents."

19A. *The Philosopher's Stone* by Colin Wilson. NY: Warner Paperback Library #0-446-59213-7, 1974. (TOS-1) MA: "A novel concerning the Metamind - with a Lovecraftian accent. A more intellectual treatment of the theme than Wilson's better-known #7E [although #7E has a more colorful plot]. An expansion on much of the historical and bibliographical data in #19A may be found in Wilson's earlier book *The Outsider* (Boston: Houghton Mifflin Company, 1956). Subsequently Wilson wrote #4A and became thoroughly confused when he tried to explain the Metamind as a natural phenomenon."

19B. *The Psychology of Man's Possible Evolution* by Peter D. Ouspensky. NY: Alfred A. Knopf, 1969. [Deutschland: *Die Psychologie des möglichen Menschen*, Barth-Verlag Bern, Edition Pleyaden, Berlin, 1981] (COS-1) (TOS-1) (SHU-1) AL: "Should be read especially by those members whose magical ability is hampered by flaws in their balance factor." MA: "A series of lectures which explain the Gurdjieff approach to the concept better than G. himself was able to do. If you're unfamiliar with G., see *Gurdjieff* by Louis Pauwels (NY: Weiser, 1972). See also the section on G. in #4A." DW: "This is a great book for Pylons to discuss - one lecture per meeting. For those who catch the Gurdjieff bug, I recommend that they later read Ouspensky's *In Search of the Miraculous* (NY: Harcourt, Brace & World, 1949)."

19C. *The Fourth Way* by Peter D. Ouspensky. NY: Random House (Vintage), 1957. [Deutschland: *Der Vierte Weg*, Sphinx Verlag, CH-Basel, 1983] (TOS-4) MA: "An advanced commentary in the form of questions and answers concerning the material covered by #19B. The greatest value in both this book and #19B lies in the subsequent **practice** and **use** of the techniques by the magician."

19D. *Tao of Jeet Kune Do* by Bruce Lee. Burbank: Ohara Publications, 1975. (TOS-4) Lee: "To realize freedom, the mind has to learn to look at life, which is a vast movement without the bondage of time, for freedom lies beyond the field of consciousness. Watch, but don't stop and interpret, 'I am free' - then you're living in a memory of something that has gone. To understand and live **now**, everything of yesterday must die."

19E. *The Brain Revolution* by Marilyn Ferguson. NY: Bantam Books #553-08412-225, 1975. [Deutschland: *Die Revolution der Gehirnforschung*, Olten-Verlag, Freiburg, 1981 (WU: 31/8398)] (TOS-3) MA: "An easy-to-read summary of the physiology of the brain to the extent that it is mapped. Well-researched and documented. This book is an excellent jumping-off point for further investigations. An especially interesting section describes the weaknesses and vulnerabilities of the brain to physical and psychological stimuli or deprivation. In other words, the mind is affected by the body more than most persons realize. This is important to the magician in control both of self and of others."

19F. *Physical Control of the Mind: Towards a Psychocivilized Society* by José M.R. Delgado, M.D. NY: Harper and Row (Harper Colophon Books), 1969. [Deutschland: *Gehirnschrittmacher. Direktinformation durch Elektroden*, Ullstein-Verlag, Frankfurt, 1971 (WU: 22/11-115)] (TOS-4) MA: "Delgado, Professor of Physiology at Yale University, is one of the most distinguished authorities in the field of Electrical/chemical Stimulation of the Brain (ESB). This book is necessarily dated, but it is so well-written that it deserves to be perused as a preface to more recent works on the subject. In various sections of the text, Delgado discusses ESB techniques and experiments, clinical & psychological applications of ESB, the definition of the mind and 'soul' as distinct from the brain, and the many ethical issues involved in such a line of research. For a discussion of the Central Intelligence Agency's ESB experiments, see *Operation Mind Control* by W.H. Bowart (NY: Dell #0-44016755-8, 1978). See also *The Search for the 'Manchurian Candidate'* by John Marks (NY: Times Books, 1979). See also #19X."

19G. *The Psychology of Anomalous Experience* by Graham Reed. Boston: Houghton Mifflin Company, 1974. (TOS-4) MA: "Reed is Professor of Psychology at Canada's York University. This book addresses unusual, irregular, and puzzling experiences - déjà vu, illusions, delusions, hallucinations, etc. - in terms of the mind's normal psychological processes of gathering, monitoring, processing, and storing information. Drawing from the *Existenz* of Jaspers (#16B) and others who have stressed the distinction between the form and content of psychological experience, Reed approaches the border between psychology and philosophy. An extremely useful reference text for the magician attempting to identify valid mental vs. Metamental impressions."

19H. *The Roots of Coincidence* by Arthur Koestler. NY: Vintage Books #V-934, 1972. [Deutschland: *Die Wurzeln des Zufalls*, Scherz-Verlag, München, 1972 (WU: 22/3196)] (TOS-3) MA: "The debate over the sense/nonsense of parapsychology rages on. To date Psi has not yet been proven to standards of scientific law, but then neither have a great many other interesting and useful phenomena. In their anxiety to gain academic respectability, parapsychologists have been easy victims for the Uri Gellers and other opportunists and fringe-occultists. This book by Koestler cuts through all the confusion and discusses the concepts of telepathy, psychokinesis, precognition, ESP, and clairvoyance in a rational and logical context. Subsections relate the concepts to Einsteinian theories of physics and fields, and to the controversial theories of Lamarck and Kammerer. Selected theories in this book were later tested by Koestler, and the results were compiled as *The Challenge of Chance* by Alister & Robert Hardie and Koestler (NY: Vintage Books #V-393, 1975). The physical, physiological, philosophical, and metaphysical conclusions drawn by Koestler from his cumulative research are set forth in his *Janus: A Summing Up* (NY: Random House, 1978), recommended as a complement to the aforementioned earlier works."

19I. *Design for Destiny* by Edward W. Russell. NY: Ballantine Books #23405, 1971. (TOS-3) -and-

19J. *The Fields of Life: Our Links with the Universe* by Dr. Harold Saxon Burr. NY: Ballantine Books #23559, 1972. (TOS-4)

MA: "During a period of more than forty years, Burr and his colleagues at the Yale University School of Medicine conducted research that indicated the existence of electrodynamic fields surrounding an permeating living entities. Even more interesting was the evidence that these fields can be 'mapped', and that changes in the fields can be used for diagnostic purposes. [See also #17F.] #19J is Burr's own account of his research; it is both more technical and more scholarly than #19I (which is a deliberately sensationalized speculation on the possible implications of the L-field theory). Accordingly #19J may be considered a work of scientific calibre, while #19I is more along the lines of 'food for thought'. For example, #19I hypothesizes the existence of similar fields for thought ('T-fields'), which might be a way out of the difficulty of justifying ESP in terms of energy required for electronic transmission. Normal electrical thought impulses are too weak to pass through the skull, much less the air beyond."

19K. *The Game of Wizards: Psyche, Science, and Symbol in the Occult* by Charles Ponce. Baltimore: Penguin Books #3864, 1975. (TOS-3) MA: "Ponce is a member of the C.G. Jung Foundation for Analytical Psychology [see also #14C]. In this book he attempts to formulate the connection between the human psyche and the 'occult', and on the whole he is successful. The reader will note the influence of #19I/J in his methodology. Ponce's only problem is that he is a neo-Cabalist; hence he hangs himself by one foot from the Tree of Life. His book is interesting and provocative nevertheless."

19L. *Propaganda: The Formation of Men's Attitudes* by Jacques Ellul. NY: Vintage Books #V-874, 1973. (TOS-3) MA: "Between objective truth and the subjective individual lies **interpretation**, and the deliberate manipulation of this interpretation is called 'propaganda'. This book defines the concept, illustrates its social applications & effects, and evaluates its psychological consequences in a careful, scholarly manner. [For a specific discussion of the use of propaganda in religion, see William Sargent's *Battle for the Mind: A Physiology of Conversion and Brainwashing* (NY: Harper & Row Perennial Library #P-231, 1957).]"

19M(1). *The Crack in the Cosmic Egg* by Joseph Chilton Pearce. NY: Washington Square Press #41648-0, 1971. (TOS-3) (SHU-1)

19M(2). *Exploring the Crack in the Cosmic Egg* by Joseph Chilton Pearce. NY: Washington Square Press #83118-6, 1974. (TOS-3) (SHU-2)

MA: "A philosophical exploration into the human body's ability, both conscious and unconscious, to alter objective reality, with both physiological and philosophical [don Juan, Christ, etc.] case studies. Necessarily Pearce investigates the conceptual processes involved in 'thinking' and finds that the entire body - not just the 'roof brain' - is involved in the process. Many actual principles applicable to ritual magic, ESP, and PK phenomena may be uncovered, if only to the extent of a crack, in these intriguing works. [Cf. also #19I/J.]"

19N. *The Deep Self* by John C. Lilly, M.D. NY: Warner Books #33-023, 1977. (TOS-5) MA: "Lilly achieved prominence [or notoriety] as the principal proponent of, and experimenter with the sensory deprivation tank during the last two decades. This book summarizes and analyzes the findings of his earlier books and reports, and offers practical guidance concerning the construction and use of isolation tanks. Lilly, who along with his work was portrayed in the 1980 film *Altered States*, comments: 'In the province of the mind, what one believes to be true either is true or becomes true within certain limits. These limits are to be found experientially and experimentally. When the limits are determined, it is found that they are further beliefs to be transcended. In the province of the mind, there are no limits. The body imposes definite limits.'"

19O. *A New Model of the Universe* by Peter D. Ouspensky. NY: Alfred A. Knopf, 1931 [reprinted Random House (Vintage Books), 1971]. [Deutschland: *Ein neues Modell des Universums*, Sphinx Verlag, CH-Basel, 1986] (TOS-3) MA: "A series of essays addressing various problems of esoterica according to what Ouspensky calls the 'psychological method'. He surveys many Eastern and Western cultural traditions, together with modern scientific principles, in an attempt to find common threads. The title of the book is somewhat misleading, because the book does not comprise an integrated argument towards a particular conclusion. [The title is actually that of one of the included essays.] I would recommend #19B and #19C first, after which one will be sufficiently familiar with Ouspensky's idiom to derive the greatest benefit from his essays."

19P. *Behavior Control* by Perry London. NY: Harper & Row, 1969. (COS-3) AL: "A Satanic glimpse into the very near future. As this book was too hot for most markets, it might be difficult to obtain."

19Q. *The Myth of Mental Illness* by Thomas S. Szasz. NY: Dell Publishing Co., 1961. [Deutschland: *Geisteskrankheit - ein moderner Mythos*, Walter Verlag AG, CH-Olten, 1972] (COS-3) AL: "A scathing indictment against the Judæo/Christian glorification of weakness and inadequacy which has fostered the psychic vampire. A fine book by a courageous writer."

19R. *The Manufacture of Madness* by Thomas S. Szasz. NY: Dell Publishing Co., 1970. [Deutschland: *Die Fabrikation des Wahnsinns*, Fischer Taschenbuch Verlag, Frankfurt, 1972] (TOS-3) MA: "An incisive comparison of the philosophy and methods of the medieval Inquisition with those of the modern mental health profession, specifically with reference to involuntary mental hospitalization. Szasz is an M.D. who is motivated by outrage at what he perceives as unethical practices within his profession. In this volume he explains how an initial, tacit decision is made to consider a deviant - as an 'Other' (i.e. something less than a 'normal' human being), whereupon any social, religious, or humanistic rights that 'normal' humans have may be denied him with impunity. Once accorded 'Other' status, the unfortunate victim becomes the helpless plaything of the society and its officials. In this sense a medieval person accused of witchcraft, a concentration-camp inmate, and a member of contemporary society declared legally insane are all 'Others'. For a series of historical readings illustrating the progress of this phenomenon, see Szasz' *The Age of Madness* (NY: Doubleday Anchor Books, 1973)."

19S. *The Secret of the Golden Flower* by Thomas Cleary (Trans.). San Francisco: HarperSanFrancisco, 1991 (ISBN 0-06-250193-3). (TOS-3) MA: "A classic of Chinese Taoism describing the process of the attainment of transcendental existence by the means of creating a mandala from the personal subconscious. An oriental approach to the premises of #19M, as well as being a key influence in the magical philosophy of W.B. Yeats [see #10H]. This new translation corrects errors in the previous translation by Richard Wilhelm (London: Routledge & Kegan Paul Ltd, 1931. [Deutschland: *Das Geheimnis der goldenen Blüte*, Diederichs-Verlag (Gelbe Reihe), Köln, 1986 (WU: 36/16-812)]."

19T. *Wilhelm Reich: Life Force Explorer* by James Wyckoff. Greenwich, Conn.: Fawcett Publications #449-00586-095, 1973. [Deutschland: *Wilhelm Reich*, Boadella, Scherz-Verlag, München, 1981] (TOS-3) MA: "A thoughtful, carefully researched, and succinct biography of Reich, including synopses of his various theories. An excellent 'first book' to read to become acquainted with this 20th-century 'Dr. Frankenstein'." Roland Winkhart IV°: "Dieser Titel ist ein Alternativvorschlag zum engl. Titel. (Anm.)." MA: "For a more detailed account

of Reich's controversial theory of life energy, see Ola Raknes, Ph.D., *Wilhelm Reich and Orgonomy* (Baltimore, Maryland: Penguin Books #A1472, 1971). [Deutschland: *Wilhelm Reich und die Orgonomie*, Fischer Taschenbuch Verlag (Nr. 6225), Frankfurt, 1973] See also #14A, as well as my *Cloven Hoof* article 'The Frankenstein Legacy' [reprinted as Appendix 75 in #6N]."

19U. *An End to Ordinary History* by Michael Murphy. Los Angeles: J.P. Tarcher [distributed by Houghton Mifflin], 1982. (TOS-4) MA: "Like many other works on this list, this book is an iceberg-tip. The entire field of parapsychological research in the Soviet Union and other communist countries has long lain under a blanket of semi-suppression - not because such research is discredited, but rather because it is considered a potentially vital state secret. Since the publication of Ostrander & Schroeder's *Psychic Discoveries Behind the Iron Curtain* in 1970, there hasn't been much written outside of obscure technical material [which is fine for the Temple's archives but inconvenient for individual Setians' libraries]. #19U is a novel, but derives much of its 'fiction' from Murphy's extensive experience in this field in collaboration with the 'Transformation Project', a San Francisco-centered data base of human consciousness evolution. See also *Jacob Atabet* by the same author. Murphy is co-founder of California's famous Esalen Institute at Big Sur."

19V. *The Soulsucker* by Ted Sabine. NY: Pinnacle Books, 1975. (TOS-3) Robertt Neilly IV°: "The main character in this novel **has** a functioning Metamind. Its understanding of the human mind enables it to convey mental suggestions to humans, including bodily sensations, moods, and time & sense perception."

19W. *Mind Wars* by Ron McRae. NY: St. Martin's Press, 1984. (TOS-3) MA: "An update to *Psychic Discoveries Behind the Iron Curtain* with a military flavor, written not by scientists but by one of Jack Anderson's sensationalistic journalists. Nevertheless this is a rather impressively researched and written book, packed with data found nowhere else outside of classified government research reports. McRae analyzes the 'remote viewing' experiments conducted amongst much fanfare & big bucks by the Stanford Research Institute [see #20] and concludes [as I do] that their results are unconvincing. Excellent chapter entitled 'The Need to Believe' on wishful thinking concerning Psi phenomena. The debunking of phony psychics like Uri Geller is treated. The chapter on the 'First Earth Battalion' is zany; its deletion would have improved the book. There is an excellent 12-page bibliography, listing both classified and unclassified sources."

19X. *Acid Dreams: The CIA, LSD and the Sixties Rebellion* by Martin A Lee and Bruce Shlain. NY: Grove Press, 1985. [Deutschland: WU: B-58-887] (TOS-3) MA: "This is an oversize/345-page paperback which takes the reader on a behind-the-scenes tour of the psychedelic/hippie/new left culture of the United States ... interrelated with the covert drug exploration, money laundering, and clandestine

dealing programs of the private and public sectors. It is a tour to leave even the most cynical & suspicious Satanist thoroughly stunned at the calculating 'machinery' operating behind the apparently-innocent peace/love movement of the '60s/'70s. This story does not devalue the genuine idealisms of some of the more visionary and idealistic people described in #4K, but it **does** show that every silver cloud has its dark lining - to rearrange the aphorism a bit! In this case the lining was/is a very dark one indeed."

19Y. *Psychic Warfare: Fact or Fiction?* by John White (Ed.). Wellingborough, Northamptonshire: The Aquarian Press, 1988 (ISBN 0-85030-644-2) (Distributed in the U.S. by the Sterling Publishing Company, 2 Park Avenue, New York, NY 10016). (TOS-3) MA: "This is a collection of articles by McRae (#19W), Bearden (#20K), Ebon (#5D), and several other authors/researchers who have specialized in this field. White, former Director of Education for the Institute of Noetic Sciences (an ESP/metaphysics-oriented think-tank loosely affiliated with the Stanford Research Institute [see #2O & #19W] and the Transformation Project [see #19U]), adds concluding chapters of his own dealing with the possible nature of 'psychic energy' and the 'psychic warfare' attributed to Nazi Germany. White confesses he is no closer to a 'smoking gun' of ESP than others who have written on the subject, but he invokes the work of Russell (#19I) and Burr (#19J) as most promising in this direction. A good survey of the current literature in this fascinating field."

19Z. *The Philosophy of Horror, or Paradoxes of the Heart* by Noel Carroll. NY: Routledge (ISBN 0-415-90216-9), 1990. (TOS-4) MA: "Why is 'horror' as a feature of fiction so enduring and appealing? What exactly is it? These are the questions which Carroll, an Associate Professor of Philosophy [and Theater] at Cornell University set out to answer in this complex and precise text. Drawing from ancient Classical tragedies as well as from the latest 'slasher/gore' films and novels of the present era, Carroll establishes that this fascination is as much a normal psychological need as an affectation or deviation from the norm. A carefully-reasoned, well-written, and heavily-documented study, displaying Carroll's fine academic background in the field of philosophy."

19AA. *The Will: Its Nature, Power, and Development* by William W. Atkinson. London: L.N. Fowler & Co., 1915. (TOS-3) Leon Wild II°: "Will is a faculty often taken for granted by magicians. Will is more than desire and intent. This book is an introduction to the development and use of will. The book has an essentially pragmatic 'new' psychological basis. The nature of will is discussed, to include desire, decisiveness, and action. The active will (or volition) is the aim of the book's exercises, which are useful for concentration and visualization development. Atkinson's will description almost goes as far as GBM, and is certainly useful in LBM concepts, in that the imagination creates patterns or mental molds which the will subsequently causes to manifest. Recognizing and countering

negative marks of the will are also discussed.”

19AB. *Luck* by Nicholas Rescher. NY: Farrar, Straus, Giroux, 1995. (TOS-1) DW: “This book is an enlargement of Rescher’s 1989 Presidential Address to the American Philosophical Association on the topic of ‘luck’. This is a very readable 30-year study of the effects, benefits, and perceptions of randomness in human life. A great cross-read to #6I.”

19AC. *The Psychic Battlefield: A History of the Military-Occult Complex* by W. Adam Mandelbaum. New York: St. Martin’s Press, 2000 (ISBN 0-312-20955-X). (TOS-3) MA: “A methodical and thoughtful survey of psychological and quasi-parapsychological warfare techniques and experiments during the past 5,000 years. The only weak point of the book is a little too much ‘wishful thinking’ on the subject of ‘remote viewing’, though it can be argued that Mandelbaum is essentially just reporting on what was a long, expensive, and profoundly stupid snipe-hunt by the U.S. government. One section of the ‘Cast of Characters’ chapter deals with ‘one of the darker denizens in the history of the military-occult complex’, Lt. Colonel Michael Aquino. It’s always nice to be appreciated.”

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F19A. *Forbidden Planet*. MGM, 1956. (12-1035). Leslie Nielsen, Anne Francis, Walter Pidgeon, Robby. (LVT-2) MA: “In the middle of the 50s, MGM reared back and produced this first big-budget ‘intellectual’ space opera, drawing from Freudian theories of the *ego* & *id*, salted with a bit of Shakespeare’s *Tempest*, and peppered with the most charming robot since Gort. The design of the spaceship and even the casual uniforms of the crew were all forerunners of the original *Star Trek* television series. The plot centered around an ancient, highly-civilized race (the Krel), who had succeeded in expanding their mental powers almost to infinity. They were destroyed, however, by the *id*-monsters of their subconscious minds - a process which Walter Pidgeon, as a human scientist, comes all too close to repeating.” J. Lewis VI°: “*Forbidden Planet* has deliberate parallels with Shakespeare’s *The Tempest*. The island is transformed into a planet, the magician Prospero is a scientist living alone on the planet with his daughter, and Ariel has taken on a metallic shell as Robby the Robot. The story is entertaining in its own right; those familiar with *The Tempest* will find it even more so. For the Setian the greatest lessons in it are those of the power of the mind. Evolution does not cast away those parts of ourselves we now have under control. It takes the darker parts along on the journey and accentuates their power should they be loosened. The Initiate heading for eternity should give *Forbidden Planet* an evening of his time.”

F19B. *Altered States*. 1980. (19-1170) William Hurt, Blair Brown, Charles Haid. Director: Ken Russell. MA: “Adapted from the novel by Paddy Chayefsky, which in turn was loosely modeled on real-life experiments and experiences recorded by John Lilly in #19N. A wild and weird trip through the ‘final frontiers’ of the mind, by humans not quite ready to venture there yet. Hurt/Lilly resolves, he proclaims in a crowded bar, to identify and define the human soul ... ‘and I’m going to **find** the fucker!’ He eventually does.”

F19C. *Doctor Who*. (LVT-3) J. Lewis VI°: “The question of man’s abnormal mental evolution is one that has puzzled him since the time he began to realize his difference. The question is addressed by the Temple of Set in ‘Genesis III’, in the papers of the Priesthood of Set and the *Book of Leviathan*. It has also appeared in science-fiction. *Doctor Who* has shown three such ventures into the question:”

F19C1. *The Dæmons*. “Jon Pertwee’s Doctor entered into *The Dæmons* to give viewers an action-filled show with a little something for everyone. An ancient barrow, the Devil’s Hump, found near the quaint village of Devil’s End, is being opened by an archaeologist. [The gossip center of the village is the pub known as the ‘Cloven Hoof’, appropriately enough.] This *Doctor Who* story had witchcraft, hypnosis, a Satanic cult headed by Mr. Magister [the Master masquerading as the new rector], the gadgetry of which Pertwee is so fond to this day, and a gigantic creature with cloven hooves, horns, fangs, and the whole nine yards. This dæmon, Azal, stayed behind in 100,000 BCE as a representative of his race, awaiting the day man would become sufficiently advanced to awaken him and allow the dæmon to judge whether mankind had responded to the subtle nudges given him by the dæmons and therefore was fit to rule his planet with the dæmons’ scientific knowledge; or whether the race should be wiped out as a failure. The strategy of the two Time Lords is fascinating to watch. After all, for what purpose did Set instill the Black Flame in man? I doubt he would close his experiment by dropping the entire human race in the rubbish bin as Azal decides to do. No need to; mankind is quite capable of wiping itself and its planet out of existence without the aid of aliens. *The Dæmons* was released in black and white and is still visually stunning. The rumor among *Doctor Who* enthusiasts is that there is a color version of the show out there somewhere, last known to be at some undisclosed location in Canada.”

F19C2. *Image of the Fendahl*. “‘Like one who on a lonely road doth walk in fear and dread, and having turned once, turns no more his head because he knows a frightful fiend doth close behind him tread.’ That charming little piece of poetry by Coleridge formed the beginning of the Fendahl script, a science-fiction/horror story commencing with the murder of a hiker by an unknown monster in a dark wood and proceeding to a study being done on an ancient human skull unearthed in Kenya in 1984 CE, an inverse pentagram making up a congenital anomaly in its makeup. The secrets of the skull unfold as the Doctor (Tom Baker) and Leela discover it to be a link with the Fendahl, an æons-old force which lives through absorbing life and is therefore the personification of death. The suggestion in the

story is that the Fendahl bred a certain genius in man to enable him to eventually grow so sophisticated as to open the gates for the force. This is another of the shows complete with it all: witchcraft, one of the explanations of ESP, an evil cult at work in the midst of it all, and the Doctor working to save mankind as those he seeks to help go out of their way in their attempts to kill him. *Image of the Fendahl* is a story which deviates from the reasons we suspect man to have the Gift of the Black Flame, but it does explore via fiction the darker alternatives.”

F19C3. *The City of Death*. “The explosion of a Jagaroth spaceship on the prehistoric planet Earth of 400,000,000 BCE splinters its pilot, Scaroth, into identical selves who are scattered throughout time. Each self is in contact with the others, and each strives to push the advancement of mankind up to a point at which, like the other two parallel shows, the alien can benefit from the upward leaps. In the case of Scaroth, the goal is to finally bring about men of intelligence sufficient to create a time machine which will allow him to return to the original disaster and halt it. The Doctor (Tom Baker) stops the Jagaroth pilot, but only just in the nick of time; had he succeeded in reversing his original mistake, man would never have evolved from the primeval soup affected by the radiation released on the ship’s explosion. In *The City of Death*, *Image of the Fendahl*, and *The Dæmons*, there was a common theme: An outside intelligence altered the genetic makeup of that which would become man, and for a definite reason. Only Azal is clinical about the task and so comes closest to Set’s own plans. The obligatory threat to mankind would have left viewers with an uneasy feeling of incompleteness in its absence.”

F19D. *Meetings with Remarkable Men*. British, 1979. (53-7173) Peter Brook, Director. Terence Stamp, Athol Fugard, Dragan Macksimovic. DW: “Based on Gurdjieff’s memoirs of the same name (NY: E.P. Dutton, 1969), this deals with G.’s trek through Asia and Africa in search of Truth. It reveals many things and is worth repeated viewings. Of special note is the concept of resonance in the scene of the singing contest, and the old Persian metaphor of ‘going to Egypt’, which means working through mastery of this world as one’s first test. A good video for Pylon Movie Night in conjunction with #19B.”

Category 20: The Four (?) Dimensions

Die vier (?) Dimensionen
as of February 26, 2003

The philosophy of measurement is a fascinating field. How can and should we estimate, assign, and evaluate boundaries, categories, and phenomena both within and without? "Freedom," said Winston Smith in 1984, "is the freedom to say that $2+2=4$ " ... whereupon the magician O'Brien convinced him that $2+2=5$. The point is that only one who can **define** measurement is truly free; the Masons illustrate this by defining "God" as the "great architect" or "Geometer" of the Universe.

20A. *The World of Measurements* by H. Arthur Klein. NY: Simon & Schuster, 1974. (TOS-3) MA: "A 735-page 'encyclopaedia of measurements', so beautifully written that it is as intriguing and entertaining as a good novel. But there is technical material here too, so expect to do some hard thinking as you read. Major sections on measurement philosophy, time, mass, light, thermodynamics, radiation, electronics, pressures, densities, waves, fields, and nuclear disintegrations - to name but a few. As Mr. Spock would say: 'Fascinating!'"

20B. *The Nature of Time* by G.J. Whitrow. NY: Holt, Rinehart & Winston, 1972. (TOS-3) MA: "This magnificent little book covers almost every possible aspect of time - relative, absolute, linear, circular, and otherwise. Again it is highly readable; one need not have a Ph.D. in Physics to understand its arguments and explanations. 189 pages."

20C. *The Timetables of History* by Bernard Grun. NY: Simon & Schuster, 1979 [periodically updated; look for most recent edition]. [Deutschland: *Kulturfahrplan*, Werner Stein, Herbig Verlagsbuchhandlung, München, 1976] (TOS-3) MA: "This giant book consists of a single, continuous chart [by page] correlating mankind's achievements in history/politics, literature/theater, religion, philosophy & learning, visual arts, music, science/technology/growth, and daily life from 5000 BCE to the present. Superbly comprehensive and an invaluable aid in understanding the conditions of civilization surrounding key stages in human historical development. [For a fascinating tour of some key interrelationships in human progress, you might enjoy James Burke's *Connections* (Boston: Little, Brown & Co., 1978), the book version of the BBC television series of the same name. The title refers to the often obscure and intricate processes by which some important modern technology began several centuries ago as a number of scattered, seemingly unimportant discoveries.] Roland Winkhart IV°: "Grun scheint 'nur' der Herausgeber der USA-Ausgabe zu sein (Anm.)"

20D. *Man and Time* by J.B. Priestley. NY: Crescent Books, 1964. (COS-3) AL: "A beautifully done book which explains many sound theories of space and time. Very usable information."

20E. *Body Time* by Gay Gaer Luce. NY: Bantam Books #553-07455-150, 1971. [Deutschland: *Körperrythmen*, Hoffman & Campe, Hamburg, 1973 (WU: o. Signatur, nur im Lesesaal)] (TOS-3) MA: "A most thorough and readable book explaining the time-cycles of various features and functions of the human body. Virtually indispensable for advanced operations of Lesser and Greater Black Magic, whose effectiveness often hinges on the physical state of being of both the magician and the subject. Included is an exhaustive bibliography on each major topic treated."

20F. *Infinity and the Mind: The Science and Philosophy of the Infinite* by Rudy Rucker. NY: Bantam New Age Books #0-553-23433-1, 1982. [Deutschland: WU: 32/10-092] (TOS-4) MA: "From the author's preface: 'This book discusses every kind of infinity: potential and actual, mathematical & physical, theological & mundane.' It does exactly that. Rucker is a Professor of Mathematics, so can deal with the very heavyweight mathematical concepts and formulæ involved in this subject. Fortunately for the non-mathemagician, he also has the gift of explaining [most] things in non-math-jargon. Even so, you're in for some very heavy thinking if you tackle this book. It starts out fairly conversationally, but before you know it you're floundering around in: temporal & spatial infinities, Pythagoreanism, Cantorism, transfinite numbers (from Omega to Epsilon-Zero & Alephs), infinitesimals & surreal numbers, Gödel's Incompleteness Theorem, robot consciousness, set theory, transfinite cardinals, etc. Just to irritate you, each chapter concludes with a selection of problems and paradoxes illustrating the aspects of infinity covered therein. For example: 'If infinitely many planets exist, then every possible planet would have to exist, including a planet exactly like Earth except with unicorns. Is this necessarily true?' See what I mean?"

20G. *Other Worlds: Space, Superspace, and the Quantum Universe* by Paul Davies. NY: Simon & Schuster #0-671-42232-4, 1980. (TOS-4) MA: "One of the most lucid and [comparatively] non-technical explanations of quantum mechanics. Davies discusses subatomic & superspace, mind/ matter, the nature of reality, waves & particles, holes & tunnels in space, Möbius strip phenomena, etc. Davies is Professor of Natural Philosophy at the University of Adelaide, South Australia. The book makes two assumptions that I personally find questionable: the 'Big Bang' and Einstein's theories of relativity. Nevertheless there is a lot of analysis here that does not hinge on these two sacred cows, and in any case it is virtually impossible to find an otherwise-first-rate physics text that doesn't bow and scrape before them. [Word has it that scientists of 1522, who knew the Earth is flat, assumed that Magellan made it all the way around by crawling across the bottom.]"

20H. *The Philadelphia Experiment: Project Invisibility* by William L. Moore & Charles Berlitz. NY: Fawcett Crest Books, 1980. [Deutschland: *Das Philadelphia Experiment*, Zsolnay Verlag, A-Wien, 1979] (TOS-3) (TRP-3) MA: "One day in October 1943, so the story goes, the destroyer *U.S.S. Eldridge* vanished into a green fog, appeared for a few seconds at Norfolk, Virginia, and then reappeared at Philadelphia - the result of an 'experiment gone wrong' in ship-invisibility by the U.S. Navy. The poor old Navy has spent forty years denying that anything like the so-called 'Philadelphia Experiment' ever happened, but unfortunately there is a growing accumulation of evidence that **something** took place - perhaps not visual invisibility or dimensional transportation, but something more along the line of an effort to mask the radar/electronic 'footprint' of the vessel through the generation of powerful magnetic fields. If, as #17F and #19I/J maintain, the human body and mind are seriously affected by electromagnetic fields, intense damage could have been done to those on board the *Eldridge* and indeed to anyone in its vicinity. One would prefer to think that the Navy wouldn't cover up such a mishap, but the monkey-business presently going on with Project Sanguine [see *Runes* #III-3, review of #17F] makes one wonder. #20H is definitely not a 'nut book', but rather a careful, logical recounting of the author's long and often frustrating efforts to uncover the truth [or lack thereof] behind what has become one of the more famous legends of *Outer Limits*-type research. #20H is reviewed in *Runes* #IV-2. [See also the fictionalized but very well done film *The Philadelphia Experiment* (Thorn EMI VHS cassette #TVA-2547, 1984).]" T.E. Bearden [in #20K]: "Reversing or lowering the electrogravitational charge is controlled by biasing the ground potential on the ensemble pattern transmitters, which can even be on-board the vehicle itself ... You can float metal ... You can even 'dematerialize' or 'teleport' it. The Philadelphia Experiment may have been real after all. If so, the test ship and its personnel were 'blasted' into this strange realm ..."

20I. *Tesla: Man Out of Time* by Margaret Cheney. Englewood Cliffs, New Jersey: Prentice-Hall, 1981. (TOS-3) (TRP-3) MA: "Few turn-of-the-century scientists are more colorful, accomplished, and controversial than Nikola Tesla, the inventor of radio, pioneer of alternating current, namesake of the Tesla Coil, colleague of Einstein, and all-around 'mad scientist' *par excellence*. This lively biography, basis for a Tesla profile in *Runes* #I-2, not only tells his tale but also raises many questions [and proposes some answers] about the nature of electromagnetic energy. Extensive notes and recommendations for further reading & correspondence are included."

20J. *The Command to Look: A Formula for Picture Success* by William Mortensen. San Francisco: Camera Craft Publishing Co., 1945 [originally published 1937]. (TOS-3) (TRP-3) MA: "Although ostensibly a manual for the most enticing layout of photographic work, this small book was held by Anton LaVey to be among the most crucial for an appreciation of the artistic and

audio/visual principles employed in the early Church of Satan and Order of the Trapezoid. It prescribes three elements for the CTL: impact, subject interest, and participation. It further suggests four types of visual patterns which contribute to the CTL: the diagonal, the S-curve, triangular combinations, and the dominant mass. In *Runes* #IV-3/May 1986 Stephen Flowers V°/GM reviews *CTL* in detail. Its principles were invariably utilized in Anton LaVey's own artwork [examples in #6M, #6N and *Satanis: The Devil's Mass*]." DW: "The connection between Mortensen and the 'obscene angles' of Frank Belknap Long & H.P. Lovecraft was made in the short story 'The Sorcerer's Jewel' by Tarleton Fiske (Robert Bloch) in *Strange Stories* magazine (Feb 39). 'Mortensen, of course, is the leading exponent of fantasy in photography; his studies of monstrosities and grotesques are widely known.' The story, one of the hidden roots of the Order of the Trapezoid, is reprinted in *Mysteries of the Worm* by Robert Bloch (2nd Ed. 1993, Oakland: Chaosium - see #7J)."

20K. *Fer-de-Lance: A Briefing on Soviet Scalar Electromagnetic Weapons* by Thomas E. Bearden. Ventura: Tesla Book Company, 1986. (TOS-4) (TRP-4) Bearden: "Scalar electromagnetics is an extension of present electromagnetics (EM) to include gravitation. That is, it is a unified **electrogravitation**, and, what is more important, it is a unified **engineering** theory. Its basis was initially discovered by Nikola Tesla. Western scientists are familiar only with directed-energy weapons where fragments, masses, photons, or particles travel through space and contact the target to deliver their effects. However it is possible to focus the **potential** for the effects of a weapon through spacetime itself, in a manner so that mass and energy do not 'travel through space' from the transmitter to the target at all. Instead ripples and patterns in the fabric of spacetime itself are manipulated to meet and interfere in and at the local spacetime of some distant target." MA: "This spiral-bound book can be ordered directly from the TBC. Write to them at P.O. Box 1685, Ventura, CA 93002 for a current price list. Bearden is a retired U.S. Army Lieutenant Colonel with 29 years' experience in air-defense systems. He holds a Master's degree in nuclear engineering, and is presently a senior scientist with a major aerospace company."

20L. *The Power of Maps* by Denis Wood. NY: Guilford Press, 1992. (TOS-3) Patty Hardy IV°: "The science and history of cartography illustrate all the subtlety involved in the objectification of experience: Beneath the cool, factual surface of 'the map' boils a stew of political conflict, psychological manipulation, and technical compromises."

20M. *Number Words and Number Symbols: A Cultural History of Numbers* by Karl Menninger. NY: Dover, 1992. (TOS-3) Patty Hardy IV°: "Number is one of the most powerful tools humans apply to their experience, and like language itself is often taken for granted. Cross-cultural and historical inquiry can hint at the strengths, weaknesses, and limits of the tools we have inherited."

20N. *Keys to Infinity* by Clifford A. Pickover. NY: John Wiley & Sons, 1995. (TOS-3) DW: "An introduction to very large and infinite numbers, fractals, vampire numbers, leviathan numbers, and other mind-stretching ideas. Chapter 6 is a discourse on the probable future history of computing, fractals, and the nature of Nephys co-written with myself. Clifford is an IBM Fellow at the T.J. Watson Research Center. For his computer graphics work he received first prize in the 1990 Beauty of Physics Competition."

20O. *The Demon-Haunted World: Science as a Candle in the Dark* by Carl Sagan. NY: Random House, 1996. (TOS-3) Robert Moffatt IV^o: "This is a spirited defense of the scientific method and skeptical thinking. The occult world is the standing target for people wanting to sell bad thought for money. The Setian needs to be armed against the forces of ignorance which pursue such exploitation. As Sagan remarks, 'Those who have something to sell, those who wish to influence public opinion, those in power, a skeptic might suggest, have a vested interest in discouraging skepticism.'"

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F20A. *The Philadelphia Experiment*. New World Pictures/Thorn Video #TVA-2547, 1984. Michael Pare, Nancy Allen. Executive Producer: John Carpenter. MA: "No one was more surprised than I to see Hollywood pick up the Philadelphia Experiment as the subject for a science-not-so-fiction movie. Though advertised and represented as sci-fi, *PE* reeks with references to the actual (?) event, with the *U.S.S. Eldridge* correctly named and even a spoken reference to 'Project Rainbow' - the reputed code name for the actual PE. Portrayals of the PE occur only at the very beginning and very end of the film; in the middle is a purely dramatic-license romance to give the movie something to take up 2 hours with. [Don't waste time with *Philadelphia Experiment II*.]"

F20B. *The Cabinet of Dr. Caligari*. 1919. Werner Krauss, Conrad Veidt. MA: "The first and most famous of the interwar German Expressionist films, containing highly-distorted representations of rooms, streets, and buildings. The effect of these distorted sets upon the viewer is startling, illustrating the degree to which we depend upon our instincts for normal/Euclidean geometry for our sense of order and mechanism in the cosmos."

F20C. *The Golem*. 1920. Paul Wegener. MA: "Hans Poelzig, an Expressionist artist & architect who had designed Berlin's Grosses Schauspielhaus for Max Reinhardt in 1919, combined the non-Euclidean angles and planes from *Caligari* with his own expertise in lighting to create sets that seemed to writhe and crawl with a life of their own, so much so that the humans - and even the Golem - seem mere accessories to the more insidious drama of the houses and streets of the Prague ghetto."

Category 21: The Future

Die Zukunft

as of February 26, 2003

An effective magician must be able to move within and influence the fourth dimension as well as the first three. Such skill involves understanding and applying the principles which define and govern past periods of focus within the time-continuum, together with both passive analysis and active manipulation of the future. Time-Magic as employed by the Temple of Set may involve either Greater Black Magic techniques [referred to as Erotic Crystallization Inertia (ECI) techniques by Anton LaVey; see *Runes* #II-6] or Lesser Black Magic technology. The following selections include some of the more sophisticated futurological thinking in conventional society - as well as a few experiments-gone-wrong from *The Outer Limits* ["There is nothing wrong with your television set ..."]

21A. *The Future* by Gerald Leinwand (Ed.). NY: Pocket Books #671-80316-6-195, 1976. (TOS-2) MA: "An anthology of selected readings concerning the future, selected by the Dean of the School of Education, City University of New York. Included are articles and extracts by such futurologists as Asimov, Orwell, Huxley, Clarke, Kahn, Reischauer, Toffler, and Skinner. Most of the contributions discuss developments of the near future which can be interpolated more or less reliably, but there are some long-range speculative essays as well. A good introductory work."

21B. *The Last Days* by Anthony Hunter. London: Anthony Blond Ltd, 1958. (COS-3) AL: "A fairly scarce work from England which explains the workings of the prophets of doom who prey upon their followers' fears that the world will end, tidal waves, earthquakes, etc."

21C. *Mankind at the Turning-Point* by Mihajlo Mesarovic and Eduard Pestel. NY: E.P. Dutton & Co., 1974. [Deutschland: *Menschheit am Wendepunkt*, Deutsche Verlags-Anstalt, Stuttgart, 1974 (WU: 24/14815)] (TOS-3) MA: "This is the second major book sponsored by the Club of Rome [the first being Meadows' *The Limits to Growth*]. It expands upon and updates the data in *Limits* and responds to critics. Far more sophisticated than the sensationalist 'doomsday' books that sprang up following the appearance of *Limits* (which Raghavan Iyer, author of #16F and a member of the Club of Rome himself, told me was deliberately sensationalized in order to 'shock' the public - which of course it did)."

21D. *War in 2080: The Future of Military Technology* by David Langford. NY: William Morrow & Co., 1974. [Deutschland: WU: B-39-249] (TOS-3) MA: "Langford is a physicist and science-fiction devotee [#7D], and he applies his skills in both areas in this excellent work. Topics treated include fission & fusion bombs,

concepts of nuclear warfare, death rays (lasers, grasers [gamma-ray lasers], antimatter projectors, particle beams), orbital battlegrounds, geological warfare, ecological warfare, and human & non-human warfare in space. A good theoretical background study for #22N. For a specialized discussion of space warfare probabilities and possibilities, see also *Space Weapons/Space War* by John W. Macvey (NY: Stein & Day, 1979.)”

21E. *The Next Ten Thousand Years* by Adrian Berry. NY: Mentor Books, 1974. [Deutschland: *Die grosse Vision*, Econ-Verlag, Düsseldorf, 1975] (TOS-3) MA: “This is **definitely** long-range! An optimistic challenge to the ‘doomsday’ books that followed *Limits to Growth*, and a scientific scenario for survival within the Solar System with technological aid. Well-argued, with consideration given to the many influential factors. Nevertheless Berry seems excessively confident in the ability of the masses of humanity to cooperate in egalitarian ‘master plans’.”

21F. *Foundation/Foundation and Empire/Second Foundation* by Isaac Asimov. NY: Avon Books, 1951. [Deutschland: *Das galaktische Imperium*, Deutscher Bücherbund, Stuttgart, 1981 (WU: 31/11530)] (TOS-4) MA: “Brilliant trilogy of the future, based upon Asimov’s concept of ‘psychohistory’. This concept and others introduced in the text inspired certain aspects in the original design of the Temple of Set. In late 1982 Asimov published a sequel to the original trilogy - *Foundation’s Edge* - which I reviewed in *Scroll of Set* #IX-3, which in turn was commented upon by Asimov. The series was merged with Asimov’s robot series [cf. #15D] in *Foundation and Earth* (NY: Doubleday, 1986), in which the ultimate justification for mankind’s galactic unification is considered to be the eventual invasion of the Milky Way Galaxy by denizens from other galaxies. [Too late, Isaac - see #22N.]”

21G. *Metropolis* by Thea von Harbou. NY: Ace Books #441-52831-125, 1927. (TOS-5) MA: “An Expressionistic portrait of a negative utopia in which humans are controlled by machines - save for one Black Magician (Rotwang). The novel from which Fritz Lang’s classic UFA film was made, and the basis for many electronic/audio-visual ritual techniques employed by the Church of Satan and further developed by the Temple of Set. A *King in Yellow* of science-fiction, preserved today through the personal efforts of Forrest J Ackerman. To understand *Metropolis* in the context of German Expressionist cinema, see *The Haunted Screen* by Lotte E. Eisner (Berkeley: University of California Press, 1973). [See #F21A.]”

21H. *Political Science and the Study of the Future* by Albert Somit. Hinsdale, Illinois: Dryden Press, 1974. (TOS-3) MA: “This is a theoretical text with accompanying case studies, and it is primarily valuable for its explanation and illustration of various social forecasting techniques, including: social physics (ideological theories, logistics curves, Kondratieff cycles), economic forecasting,

demographic extrapolation, technological change, structural certainties, operational codes, operational systems, structural requisites, overriding problems, prime movers, sequential development, accounting schemes, scenarios, and decision theory. Another good introductory work without social science emphasis is Edward Cornish's *The Study of the Future* (Washington, D.C.: World Future Society, 1977)."

21I. *Engines of Creation: The Coming Era of Nanotechnology* by K. Eric Drexler. NY: Anchor Books, 1986 (paperback 1987). (TOS-3) Patty Hardy IV°: "Nanotechnology is a fledgling field of engineering that involves manipulation of matter on a molecule-by-molecule basis. This book is addressed to laymen, and ponders the limits of human ability to transform the natural order. **This** is the science perfected by the Krell in *Forbidden Planet*. Drexler's analysis of possible responses to technologies of radical risk, 'Strategies and Survival', is worth skimming even if one is not interested in nanotech itself. Setians with training in physics or chemistry may want to seek out the published version of Drexler's doctoral dissertation. Drexler is a graduate of MIT and a Visiting Scholar at Stanford."

21J. *A Quick & Dirty Guide to War* by James F. Dunnigan & Austin Bay. NY: William Morrow, 1985+. [Deutschland: WU: B-56-805] (TOS-3) MA: "This heavy-duty paperback is subtitled 'Briefings on Present and Potential Wars', and that pretty well sums it up. As depressing as it is to admit, the world continues to move away from international peace and cooperation and closer to a kind of 'tolerable/continuous state of war', and - by geographic area - this book provides 'intelligence briefings' to tell you what is most likely to hit the fan where [if it isn't already doing so]. Regularly updated, so look for the latest edition. This project is an attempt by the authors to overcome the short-sightedness of most press coverage, and to tell you about things **before** they happen. Jammed with facts and data: political forecasting of the most substantive kind."

21K. *Futurehype* by Max Dublin. NY: Penguin, 1989. (TOS-2) DW: "This book shows not only the short-sightedness of prophecy but its use as a way of ruling institutions. Dublin charts the rise of futurologists and the profound effect prophecy has on politics, business, education, the military, and the health-care system. The Setian has learned not to follow the RHP religious prophet, but also needs to see how futurologists may similarly limit social choices."

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F21A. *Metropolis*. UFA, 1926. (10-2030) Fritz Lang, director. (LVT-5) MA: "See discussion under #21G above." James Lewis VI°: "Lang's silent film remains one of the early and best of those with a Black Magician. Rotwang's machinations are a *King in Yellow* of the cinema. Audiences then were not prepared for the

world with which Rotwang would have replaced their own. Already wages were insufficient for the needs and wants of most; the thought of a robotic army able to take over the city of Metropolis was an unpleasant reminder of that which could happen to themselves. The story ended with the defeat of Rotwang, and all through a chance happening, that of Maria's escape from his dark old house into the freedom of the city's streets. Had she not made the escape, the robotrix would have triumphed and it may be that its admirers would have rallied to save her from the angry mob of workers. What could have been makes for intriguing speculation."

Category 22: Toward the Unknown Region

In die Richtung der unbekannten Region
as of February 26, 2003

“Darest thou now, O soul,
Walk out with me toward the unknown region,
Where neither ground is for the feet nor any path to follow?”
- Walt Whitman

“Where no terrestrial dreams had trod
My vision entered undismayed,
And Life her hidden realms displayed
To me as to a curious god ...”
- Clark Ashton Smith

“Let’s go!”
- Paul Kantner, Captain, Jefferson Starship

“It was very expensive to make the first *Star Trek* motion picture, roughly \$44 million. That’s equal to the cost of sending two Apollo space missions to the Moon.”
- Patrick Stewart, Captain, Starship *Enterprise*

22A. *The Cosmic Connection* by Carl Sagan. NY: Dell Publishing Company #3301, 1973. [Deutschland: WU: 25/8786] (TOS-3) MA: “Dr. Sagan was Professor of Astronomy & Space Studies and Director of the Laboratory for Planetary Studies at Cornell University. In this collection of essays he examines mankind’s prospects for a space-oriented culture, touching upon everything from intelligent dolphins to scenarios for communication with extra-terrestrials. While adhering to high standards of scientific precision, the book is as conversational as the writings of Asimov. Hence it is a pleasant introduction to ‘space-consciousness’. Also highly recommended is Sagan’s *Cosmos* (NY: Random House, 1980), the book version of the PBS television series *Cosmos*. And catch that series if you can. Sagan’s a little rough on Pythagoras, who he feels gave science a bum steer in the direction of intuition & mysticism instead of Aristotelian ‘scientific method’. Shows what old turtle-neck knows about Pythagoras - and Aristotle! But I’ll forgive him this lapse, because the other episodes of the series - and his genuine love for space/ecology - are so admirable.”

22B. *Impossible Possibilities* by Louis Pauwels and Jacques Bergier. NY: Stein & Day, 1971. (TOS-3) MA: “Again, from that dynamic duo who brought you #4B and #17B, a collection of data concerning non-Earthbound phenomena of a similar non-nature. Chapters on astronomical techniques, Soviet space research, extra-terrestrial intelligence, electronic brains, matter/ antimatter, genetic research & engineering, quasars, ‘black holes’, and the artificial creation of life.”

22C. *Worlds-Antiworlds: Antimatter in Cosmology* by Hannes Alfvén. San Francisco: W.H. Freeman & Co., 1966. [Deutschland: *Kosmologie u. Antimaterie*, Umschau-Verlag, Frankfurt, 1967 (WU: 17/6645)] (TOS-4) (SHU-3) MA: “Alfvén is a Nobel Prize recipient; member of the Royal Institute of Technology, Stockholm; and Professor of Physics at the University of California, San Diego. In this 100-page book he explains the origin of the Universe through the fission of plasma into primal matter and antimatter. Chapters deal with the actual construction of galaxies & star systems, the errors in the ‘steady-state’ and ‘Big Bang’ theories, the physics of matter/ antimatter and plasma particles, the development of the metagalaxy, and the effects of relativity. In short: How the Universe **really** works. [See also my review of #22C, ‘Genesis II’ in the *Cloven Hoof*, reprinted as Appendix 57 in #6N.]”

22D. *Supernature* by Lyall Watson. Garden City, NY: Doubleday, 1978. [Deutschland: *Geheimes Wissen: das Natürliche, das Übernatürliche*, S. Fischer-Verlag, Frankfurt, 1977 (WU: 28/5127)] (TOS-3) (SHU-3) MA: “If magic involves the use of principles for which there are not yet scientific laws, then this book [by the author of #17C] is a guide to the Twilight Zone between magic and science. Watson’s goal is to force science to admit that it still cannot account for everything in a wide variety of fields; hence it should not shy away from unorthodox theories and hypotheses. Specific chapters cover cosmic laws & their impact upon Earthly organisms, life fields, brain-wave research, biophysics, PK, ESP, witchcraft, time measurement, and precognition. An extensive and sophisticated bibliography is appended for those interested in detailed investigations into specific areas. See also #22Q, Watson’s equally-brilliant update to #22D.”

22E. *The Key to the Universe* by Nigel Calder. NY: Penguin Books #005065.5, 1977. [Deutschland: *Schlüssel zum Universum: d. Weltbild d. modernen Physik*, Verlag Hoffmann und Campe, Hamburg, 1981 (WU: 31/6780)] (TOS-3) MA: “This is the book-version of the BBC television documentary of the same name. Chapters 1-4 explore recent breakthroughs in particle physics (quarks, neutrinos, muons, etc.), and chapters 5-6 analyze and speculate upon the impact of these discoveries on our scientific understanding of cosmic forces. Calder and his sources are essentially committed to Einsteinian partial relativity and the ‘Big Bang’ theory of Universal creation, so you may find it helpful to assess the implications of chapters 1-4 in light of #22C.”

22F. *Intelligent Life in the Universe* by Carl Sagan and I.S. Shklovskii. San Francisco: Holden Day, Inc., 1966. (TOS-4) MA: “Long before Sagan (#22A) was invited to assemble the *Cosmos* documentary series, he was intrigued by the subject of this book. This is a collaboration between him and one of the most eminent astronomers of the Sternberg Astronomical Institute, Soviet Academy of Sciences, Moscow. The presentation is a synthesis of physics, biology, chemistry,

and cosmology, and the abundance of technical data may be confusing to the layman. For the serious investigator, however, the same feature is a welcome change from the unsupported speculations of many pseudoscientific works on the same subject.”

22G. *Worlds Beyond: A Report on the Search for Life in Space* by Ian Ridpath. NY: Harper & Row #TD251, 1967. (TOS-3) MA: “Still the most comprehensive summary of scientific endeavors in this field. Well-written and lavishly illustrated with photos and diagrams. Considerable detail concerning projects such as Ozma, SETI/CETI, Blue Book, Orion, and Cyclops. The tone of the book is conservative. There is no irresponsible speculation, and the data can be relied upon.”

22H. *Extra-Terrestrial Intelligence: The First Encounter* by James L. Christian (Ed.). Buffalo: Prometheus Books, 1976. (TOS-3) MA: “A social science counterpart to #22F, this book consists of a series of speculative essays by distinguished science-fiction writers, scientists, philosophers, and [of course!] Mr. Spock. A pleasant, provocative, and informative anthology on the subject.”

22I. *Space Shuttle* by the Lyndon B. Johnson Space Center. Washington, D.C.: NASA, 1976. (TOS-3) MA: “Much has been written about the space shuttle program. This is NASA’s official booklet on the subject and is a clean, clear, uncluttered presentation for the reader seeking the basic facts.”

22J. *Enterprise* by Jerry Grey. NY: William Morrow, 1979. (TOS-3) MA: “This is an excellent summary of the space shuttle program and its implications for research, colonization, etc. by the U.S. Vice-President of the International Astronautical Federation & Administrator of Public Policy for the American Institute of Aeronautics and Astronautics. Comments Isaac Asimov: ‘This book is the story of the real beginning of the space age, how it came about, and what it will lead to. It is the story of real people who made dreams come true and are utterly revolutionizing space flight - and humanity - in doing so. And it is told by someone who has **lived** the story.’”

22K. *Space Settlements: A Design Study* by Richard D. Johnson and Charles Holbrow (Eds.). Washington, D.C.: NASA, 1977. (TOS-3) MA: “Popular books such as Gerard O’Neill’s *The High Frontier* have made space colonization a fad and the victim of a good deal of emotional journalism. This NASA study - a companion volume to #22I - is a refreshingly practical analysis. Appropriate technical data are included.”

22L. *The Cycles of Heaven: Cosmic Forces and What They are Doing to You* by Guy L. Playfair and Scott Hill. NY: St. Martin’s Press, 1978. (TOS-3) MA: “If #22D sparks your curiosity, this is a good follow-up book on the general subject of

force-field influences upon the human body and consciousness: radiation, sound & light waves, gravitational fields, etc. Compare #22L's discussion of the human 'energy body' with the theories set forth in #19I/J."

22M. *Moon Madness* by E.L. Abel. Greenwich, Conn.: Fawcett Publications #0-449-13697-3, 1976. (TOS-3) MA: "This is one of the more comprehensive of a number of 'lightweight, semi-scientific' books discussing the Moon's various influences - from mythological to physiological - on the human organism. Included are chapters/ sections on time, blood, sex, women, maternity, plants, diseases, mental illness (including lycanthropy), suicide, lunambulism, electricity, and magnetism."

22N. *The Dark Side* by Michael A. Aquino. San Francisco: Temple of Set, 1977 etc. (TOS-5) MA: "An epic set in the Andromeda Galaxy and featuring the characters of the film *Star Wars*. An early version of one section ('Secret of Sith') appeared in *Famous Monsters of Filmland* #148. An essay on various magical themes inspired by the original motion picture but strictly disconnected from *The Empire Strikes Back* and/or *Return of the Jedi*. Helpful preparatory reading: Everything else on this reading list [especially items marked TOS-5]." Available in .pdf format at: <http://www.xeper.org/maquino/index.html>

22O. *Pioneering the Space Frontier* by the National Commission on Space. NY: Bantam Books #0-553-34314-9, 1986. (TOS-3) MA: "In format this is a companion volume to #22I & #22K, but in content it is an assessment of the U.S. space program at present and an argument for its expansion into a trans-orbital and planetary emphasis. NASA's reliance upon the space shuttle, coupled with increasing military interest in and possible influence over the shuttle program as a component of SDI research has put more distant space-exploration efforts at a serious disadvantage: exploration of the Moon, the planets, interplanetary probes, etc. The National Commission on Space is a blue-ribbon panel of 15 space-exploration enthusiasts. This book is a good 'state-of-the-art' assessment which tells the reader what **is** and **would be** possible if the U.S. and other nations would resolve to move space-exploration forward. Whether the present fixation on Earth-orbital programs will yield to this more ambitious prospectus is unclear at this time."

22P. *Faster Than Light: Superluminal Loopholes in Physics* by Nick Herbert. NY: New American Library, 1988 (ISBN: 0-453-00604-3) (TOS-4) (SHU-3) Robert Menschel IV°: "A very readable survey of current scientific studies and explorations into the speed of light and faster-than-light travel and/or communication. Fairly simple discussions of theories concerning the speed of light and areas in which this limit may be bypassed."

22Q. *Beyond Supernature: A New Natural History of the Supernatural* by Lyall Watson. NY: Bantam (ISBN 0-553-34456-0), 1988. (TOS-3) MA: "This book reflects Watson's continuing efforts as a biologist to refine the propositions he introduced in #22D fifteen years previously. It was the purpose of #22D, he remarks, 'to create a sort of demilitarized zone into which both scientists and enthusiasts could go without abandoning either their sense of proportion or their sense of wonder'. #22Q is divided into three general sections: Life, Mind, and Planet. The first deals with such topics as coincidence, order, imagination, organisms, identity, & natural selection. The second addresses bioelectricity, mind fields, biofeedback, social communications & phenomena, & extra-bodily phenomena. The third investigates poltergeists, PK/ESP, paranthropology, Psi, parapsysics, pararchæology, and Earth-as-Gaia (Earthmind). 'What we need,' he concludes, 'is a slightly broader definition of reality: one which includes the possibility of certain things happening when humans are involved. A definition that is not so exclusive; one less inclined to dismiss certain things as impossible, and better able to deal with what actually happens in terms of probability rather than outright and unreasonable denial.'"

22R. *Hamlet's Mill* by Giorgia de Santillana & Bertha von Dechend. Boston: Godine. (TOS-3) DW: "A little easier to find than #22B. A good study of the effect of the **idea** of the cosmos on mankind's development and meaning-making activities."

22S. *The Millennial Project: Colonizing the Galaxy in 8 Easy Steps* by Marshall Savage. NY: Little Brown & Co., 1994. (TOS-2) Alex Burns II: "Savage's vision is expansive to say the least, echoing Seldon's *Foundation* plan in its detail and length. All the usual stuff is here: Dyson shells, interstellar travel, terraforming the Moon & Mars, asteroid mining, etc. It is the extreme optimism of the 'Age of Aquarius' tempered with pragmatism. The technical knowledge is massive: a dozen engineering disciplines, a wide-ranging analysis of scientific & technical literature. 385 pages text, 30 pages appendices, 707 footnotes, 16 pages color plates, 22 pages bibliography. Savage's Web site: <http://www.millennial.org>"

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F22A. *Cosmos*. 1980. 14 episodes in the set. Hosted by Carl Sagan. MA: "See #22A above."

F22B. *Star Wars*. 1977. MA: "This film is less important for its setting than for its significance as a study of magic, metaphysics, and morality [see #22N]. But it also broke new ground in another way, in that it portrayed a space-travel culture as casual as today's automobile-travel one. Space, suggests the movie, is as natural an environment for humans to frolic around in as Earth. Obviously this is not quite the case, but the film nonetheless triggered an entire decade of 'popular space

consciousness' in which ordinary people, not just ultra-select NASA astronauts, visualized themselves as explorers of this medium."

Category 23: Lesser Black Magic

Niedrigere Schwarze Magie
as of February 26, 2003

MA: There are Lesser Black Magical principles to be found throughout this reading list, to be sure, but there are also works which focus primarily or principally on the concept or technique itself. LBM is defined and discussed in "Black Magic" in the *Crystal Tablet of Set*, and generally embraces what ordinary human minds conceive as "magic". Hence this category begins with four books on stage-magic, which will (a) enable the Setian to satisfy those who ask to "see some magic", and (b) offer the Setian excellent training in the basic techniques of attention control and behavior & attitude manipulation so crucial to more serious applications of LBM. Following the stage-magic works are books dealing with the social environment so conducive to LBM operations. Setians are advised to pursue active operations of LBM only after they have schooled themselves in the relevant ethical fields as treated in category 16.

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DW: LBM shouldn't be used as the first resort in any situation, when reason and courtesy can be used instead. The Black Magician, a one-eyed man in the kingdom of the blind, must likewise learn not to become a Cyclops. However the ability to amaze and delight your friends is a primary art of the magician.

23A. *The Great Book of Magic* by Wendy Rydell with George Gilbert. NY: Harry N. Abrams, 1976. [Deutschland: *Das grosse Buch der magischen Kunst*, Lichtenberg Verlag, München, 1978 (WU: 28a/3505)] (TOS-2) MA: "There are a great many stage-magical manuals on the market, but I have recommended this one because it fills a great many requirements: It is a large, well-printed, clearly illustrated, quality paperback. It is reasonably priced (\$10). It contains instructions for over 150 very effective tricks and an excellent introduction (the first half of the book) dealing with the history and major personalities of stage-magic, with major sections on the Black Arts [with rare photos of the Church of Satan's Central & Lilith Grottos in 1972]."

23B. *Thirteen Steps to Mentalism* by Corinda. NY: Louis Tannen, 1967. (TOS-3) MA: "This and #23C are the recognized classic texts in the stage-magic art of mentalism. It is one of the more difficult fields to master, but it is also one of the most impressive - even frightening - to use in a non-entertainment setting. The same principles used for these mentalism tricks can be adapted to a great many LBM situations. Both this and #23C are usually stock items in stage-magic shops. Despite this, it is surprising how few people read the books, hence know their secrets."

23C. *Practical Mental Effects* by Theodore Anneman. NY: Tannen Magic, 1963. (TOS-3) MA: "The second classic in the mentalism field. Since it is a reprint of a 1944 work, I would recommend #23B as being more clearly printed and in

general easier to read. But either work is excellent from a technical standpoint.”

23D. *The Prince* by Niccolo Machiavelli. NY: Washington Square Press, 1963. [Deutschland: *Der Fürst*, Kröner Verlag, Stuttgart, 1955 (WU: Z49-235)] (TOS-3) MA: “You’ll find a summary of *The Prince* in #16A, but if you’re going to get seriously involved in the social jungle, you should probably read the book itself, since it is still **the** classic of practical power politics. A short, succinct work written in a crisp, no-nonsense style. Nevertheless it is not, as the vulgar assume, an argument for viciousness or callousness in political affairs, but is predicated upon the prince’s underlying ethical goals for his country.”

23E. *The B.S. Factor: The Theory and Technique of Faking It in America* by Arthur Herzog. NY: Simon & Schuster, 1973. (TOS-2) MA: “In Machiavelli’s day the world was sufficiently lawless to make force a viable alternative in day-to-day affairs. In a highly ordered nation such as the United States, however, manipulation must often take more subtle and psychological forms. This book is one of the best analyses of them. It focuses on the twisting and warping of language to mold opinions and behavior. Written humorously, but with serious underlying principles.”

23F. *A Primer of Politics* by James E. Combs and Dan Nimmo. NY: Macmillan Publishing Company, 1984. (TOS-3) MA: “A political science textbook dealing with the study of power according to the definitions, maxims, and recommendations of Machiavelli. Individuals, episodes, organizations, governments, and ideologies from ancient times to the present are offered as case studies. Mini-biographies of the various political leaders used in the case studies are included, with the result that this book reads like an anthology of dramatic episodes in the shaping of history - which in a way it is. Some leaders treated: Walter Lippman, Jefferson, Catherine the Great, Charles de Gaulle, Hitler, Madison, Madame de Pompadour, Disraeli, John Marshall, Elizabeth I, Eva Peron, Gandhi, Richard III, Mao, Cicero, Lincoln, FDR, Richelieu, Bismarck, Jackson, J. Edgar Hoover, Henry II, Tallyrand, Lenin, Goebbels, Stalin, Augustus Cæsar, and Nicholas II. Whenever I have prescribed this text for a Political Theory course, students have gone wild over it, reading far more than assigned and using its concepts as a knife to cut through the jungle of doubletalk, deceit, hypocrisy, and inertia of modern political society. A book for the 1980s - in some ways regrettably so.”

23G. *The Hidden Dimension* by Edward T. Hall. Garden City, NY: Doubleday & Co., 1966. [Deutschland: *Die Sprache des Raumes*, Pädagogischer Verlag, Düsseldorf, 1976 (WU: 26/8627)] (TOS-3) MA: “The best study to date of ‘proxemics’ - the LBM technique involving, in the author’s words, ‘social and personal space and man’s perception of it’. Included are both a discussion of the principles involved in the design, control, and manipulation of proxemics, and a

number of case studies - several ethnic and/or national/cultural in orientation - illustrating these principles. #23H is reviewed in *Runes* #III-4.”

23H. *Getting to Yes: Negotiating Agreement Without Giving In* by Roger Fisher and William Ury. Boston: Houghton Mifflin, 1981 (Penguin paperback edition available). [Deutschland: WU: 33/8696] (TOS-3) MA: “This is a succinct (160 pages) manual on how to win arguments, particularly in a group or organizational setting. The step-by-step process results from studies and conferences by the Harvard Negotiation Project, a group which deals continually with various levels of conflict resolution. This is a book which raises what for most people is a ‘blind, stumbling’ (*Pistis*) experience to a deliberate, controlled (*Dianoia*) exercise.”

23I. *Success with the Gentle Art of Verbal Self-Defense* by Suzette Haden Elgin. Englewood Cliffs, NJ: Prentice-Hall, 1990. (TOS-1) Rosemary Webb III°: “This volume of Dr. Elgin’s ‘Gentle Art’ series summarizes her first five books. An example of LBM techniques, that is to say metacommunication applicable to long-term successes in the business world. Useful to teach the magician the difference between her purposes and the reactive environment. Unlike most NLP manuals, this book doesn’t serve as a hook to get you to buy more NLP manuals. Its TOS-1 rating reflects both ease of readability and broadness of topics covered.”

23J. *Class* by Paul Fussell. NY: Random House, 1983. (TOS-3) DW: “This slightly dated tome teaches both the reading and the presentation of economic class - a key to achieving metacommunication. The Black Magician is free from the social taboos that ‘politically correct’ society insists upon, and can use those taboos to his advantage while exploring the positive and negative effects they have had on his own life.”

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F23A. *Come Back to the Five and Dime, Jimmy Dean, Jimmy Dean*. Viacom Enterprises. (LVT-4) James Lewis VI°: “This film never really made it big in the theatre circuit and taken overall, viewers can see why. The performances of Cher, Karen Black, and the others are good, but for the Order of Leviathan member the outstanding theme is that of watching an attempt at Magic gone awry because of what amounts to a religion built on a lie. If you have passed this by in the video store because of the title, give it a chance and see a cinematic rendition of the dangers of Black Magic.”

F23B. *The Adventures of Baron von Munchausen*. Prominent Features & Laura-film Productions, a Terry Gilliam film, fantasy fiction. (LVT-2) James Lewis VI°: “The *Village Voice* reviewed this movie as ‘No great job of storytelling, this movie is disjointed, exhausting, and overloaded with flamboyant

bric-a-brac. It needed a slow movement. Yet how many films these days can be faulted for excess of riches? At his best, Gilliam seems the most legitimate heir to Melies working today.' With all due respect to reviewers, the magic with which the Baron weaves the subjective into the objective world is worth the viewing time of the Setian. Imagery is an important tool for the Magician and few have the skills and adaptability of the old Baron."

Category 24: Runic Arts and Sciences

as of February 26, 2003

The significance of this category of the reading list goes far beyond its specific subject material. It involves, quite bluntly, a major re-writing of the history of western European civilization. Until now, the “history of Europe” surveys taught in most universities have addressed the history of **Christian** Europe: the feudal states and nations which emerged following the decline of the Roman Empire. Pre-Christian [or later non-Christian] Europe was considered “uncivilized”, hence good for little other than a few anecdotes of marauding Goths, Vikings, Picts, and the like.

The so-called “neo-pagan” or “Wiccan” religion invented by post-World War II enthusiasts has further confused the situation by representing a rag-bag of medieval and modern fables and superstitions as a quasi-unified, Hippie-type nature religion supposedly prevalent throughout pre-Christian Europe. Nothing could be further from the truth. Although authorities such as Elliot Rose (#6C) have long since exposed this sham, the Wiccan movement prances contentedly along, blissfully undisturbed by inconvenient facts.

Magus Flowers, in his years of research into ancient Europe, has uncovered the key to the authentic pre-Christian wisdom of that subcontinent. **His work in this field is no less significant than that of Champollion with the Rosetta Stone.** His findings make possible, for the first time, a true understanding of how the forces of the universe were understood by the European cultures later to be systematically exterminated by Christianity. We learn that these ancient Europeans were not “savages” after all, but had developed cosmologies and philosophies as sophisticated and subtle as those of the Maya and ancient China. While the Temple of Set has always accorded special honor to ancient Egypt, as the original source of our knowledge concerning the Gift of Set, we are no less sensitive to the perception and utilization of that Gift by many other cultures in other geographic regions. What follows is a key to a door which has long been locked.

Introduction

- by Stephen E. Flowers V°

Reason would seem to dictate that now that there are over a dozen of my works either in print or presently in some stage of completion, the corpus of work should be put into some sort of perspective. This perspective will show how first this corpus represents a whole, crystallized and focused (if dynamic) vision, and how this vision is being cast into the objective universe to do its work. For the direct effecting of the objective universe is, indeed, one of the facets of this corpus of work. This is similar to the attitude Aleister Crowley had toward his book projects [see #3V]. However, all of this remains a vision still in emergence. The things I have done up to now have been pieces of a much vaster mosaic. Although the general outlines of this mosaic are clear to me, and so I can see how each of the new pieces fits into the overall scheme, it may not be so for others. Therefore, in order not to leave it to future historians to try to figure out what it is all about, I will here briefly outline the corpus of my work to date (to the beginning of 1990)

and the general scheme into which it fits. Only those works which have appeared in commercially published form will be cited. I will also provide some idea of the direction this work will be going in the future - although this aspect remains open to dynamic influences and could change course as new data flow in to be coordinated.

Underlying all of my works are several principles. Most important among these is that there are certain hidden keys to initiation and to Becoming which I seek to find in the methods followed in my work in general. The chief element in this method is the dynamic synthesis of polar extremes - the two most important of these are the subjective and objective universes. Reflections of this process run through the work - from the cosmological model of fire and ice to the psycho-magical dichotomy of Huginn and Muninn, the two Odian ravens. These represent the rational, logical, analytical mind and the noetic *psyche* and storehouse of perceived eternal forms respectively. The method underlying all of my works is a planned and deliberate oscillation between logical procedure and noetic process.

The simplest way to put this is that there is a moving back and forth of focus between the objectively, historically accurate aspects of a tradition and the subjective and vibrant aspects. It is in the eternal ebb and flow, in the dynamic process - unending and without end - that the ultimate synthesis is found - not in a state of being. This is the essence of what I call the "Polarian Method".

This can be seen in the corpus of material when one couples the contents of *Runes and Magic* (written as a Ph.D. dissertation according to strict scientific standards) with my first "runic trilogy", (*Futhark*, *Runelore*, and *At the Well of Wyrð*.) *Runes and Magic* is the crystalline focal point of the logical, analytical end of the spectrum, while the "runic trilogy" is equally that for the noetic, intuitive end. Once the entire corpus is viewed from this perspective, I think it takes on more of its meaning as a dynamic whole.

Necessary to the use of this guide are a few words on how it can be used most beneficially. In general it follows the same kind of plan as that of the rest of the Temple of Set Reading List. the codes have been given as Order of the Trapezoid (TRP-) - as those are most harmonious with the overall contents of this list. If I were to advise someone on a course to take in studying this corpus, I would say that *Runelore*, *At the Well of Wyrð*, and *Futhark* (in that order) would be the foundation. From there the priority codes could be used to determine a useful ordering of the other works. [A full course of reading of most of the works on the list is included in the text of *The Nine Doors of Midgard*.]

All of the works presented here are in the order of their chronological appearance. In the commentaries, I not only try to give a sense of the content and purpose of the work, but also show how it relates to the others in the web-work. In conclusion the present a prospectus for future works and works in progress.

24A. *Futhark: A Handbook of Rune Magic* by Edred Thorsson. York Beach, ME: Weiser, 1984. (TOS-3) (TRP-2) SF: "In many ways this book would look much different if I were to write it today. The MS for the work was actually finished in 1979, but it was not published until 1984. [This work was actually preceded by another book-length MS originally entitled *A Primer of Runic Magic*, finished in 1975.] *Futhark* remains a fertile field for experimentation by free-lance rune magicians, but its contents are actually a bit too influenced by the traditions of the Armanen to be entirely satisfactory to me now."

24B. *Runelore: A Handbook of Esoteric Runology* by Edred Thorsson. York Beach, ME: Weiser, 1986. (TOS-3) (TRP-1) SF: "*Runelore* is basically the lore-curriculum of the Rune-Gild in summary form. It contains a current view of historical runology, esoteric lore concerning the runes, as well as Teutonic cosmology, psychology and theology. It is the first of my works to have been completed after my entry into the Temple of Set. Its contents are basic and essential to understand before serious and authentic work can be undertaken with the Runes."

24C. *Runes and Magic: Magical Formulaic Elements in the Older Runic Tradition* by Stephen E. Flowers. Berne: Peter Lang, 1986. (TOS-4) (TRP-5) SF: "This is the published form of my dissertation written at the University of Texas at Austin. It represents an exhaustive study of the older runic inscriptions analyzed as magical formulaic communications based on a semiotic theory of magic - magic as a system of 'inter-universal communication' (subjective/objective). It contains introductory material on the theory presented, and then applies that theory to the evidence of the actual inscriptions. This work is thought by most to be a 'difficult read', and may be quite hard to find by now. Only 250 copies were printed."

24D. *At the Well of Wyrd: A Handbook of Runic Divination* by Edred Thorsson. York Beach, ME: Weiser, 1988. (TOS-3) (TRP-2) SF: "This was the third in the original 'runic trilogy', with the other two being *Futhark* and *Runelore*. This work takes a highly traditional look at the art and practice of runecasting and the laying of the runestaves."

24E. *The Secret of the Runes* by Guido von List. Translated and introduced by Stephen E. Flowers. Rochester, VT: Destiny, 1988. (TOS-4) (TRP-4) SF: "In many ways I see my work as a continuation - a Remanifestation - of works that have been undertaken by others in the past. From the most ancient ancestral Runemasters, to the German and English Romantics, down to the early 20th century rune magicians of Germany. The foundations for this latter group were directly laid by Guido von List, who was certainly more of a magician than he might at first appear. This book is a historical and scientific study of List and his ideology, along with a translation of its most famous expression, *Das Geheimnis der Runen*." DW: "This book is interesting as an example of a Magus of the

Northern Tradition's thoughts and methods - and the insights it gives to the subjective side of reawakening a traditional system."

24F. *The Truth about Teutonic Magick* by Edred Thorsson. St. Paul, MN: Llewellyn, 1989. (TOS-4) (TRP-4) SF: "This little volume (25 pages) is really a general program for the 'Teutonic Magick Series' which I created and for which I am acting as a consulting and acquisitions editor for Llewellyn Publications. In it can be found a general outline of the focus and scope of the practical/magical aspects of the overall work. What also becomes obvious here is that the work has expanded beyond that which I must personally undertake. Other magicians and writers have taken up the banner and are moving outward into the world with it."

24G. *The Galdrabok: An Icelandic Grimoire* by Stephen Flowers. York Beach, ME: Weiser, 1989. (TOS-4) (TRP-4) SF: "This volume contains a translation (from Old Icelandic) of the complete text of a Scandinavian book of magic along with a collection of other magical spells and incantations of similar natures. The work shows a continuity of the Germanic (Northern) method of working magic carried over from pre-Christian times. There is also an introductory section which gives a history of magic in Iceland in post-Viking times." DW: "A good source of Medial Black Magic operations, useful for beginning your own Galdrabok."

24H. *Rune Might: Secret Practices of the German Rune Magicians* by Edred Thorsson. St. Paul, MN: Llewellyn, 1989. (TOS-3) (TRP-4) SF: "This whole work really represents a historical footnote to the 'runic trilogy', as an outline and practical discussion of the magical methods of the early 20th century German rune magicians. In many ways this is the general and practical companion to *The Secret of the Runes* by Guido von List. The material contained in *Rune Might* can also act as an effective bridge between the Germanic tradition and the more usually found 'Western' (really Southern) tradition."

24I. *A Book of Troth* by Edred Thorsson. St. Paul, MN: Llewellyn, 1989. (TOS-5) (TRP-5) SF: "As Black Magic has existed, and does exist, in a variety of cultures and religious contexts - not only in those in which it is seen as a spiritually criminal kind of activity - this work seeks to help reestablish the more general White Magical (or Religious) tradition of the North. In this more healthy general context of former days, the practice of Black Magic was more completely supported by the common faith - even if it was just as little understood - and would certainly again find such support in a renewed system of the true faith of the North should it actually revive. It is to this end that this book was cast upon the world."

24J. *Fire and Ice: Magical Teachings of the Brotherhood of Saturn, Germany's Greatest Secret Occult Order* by Stephen E. Flowers. St. Paul, MN: Llewellyn, 1990. (TOS-1) (TRP-2) SF: "This is a general and fairly comprehensive

introduction to the history, ideology, structure and rituals of the Fraternitas Saturni, which is a Thelemite (but non-Crowleyan) lodge which has dominated the German occult scene since the time of its inception in the late 1920s. With this book, I took a step out and back to my occult roots in the 'mainstream' western magical tradition. One of the main reasons for undertaking this study and writing this book was to explore the way in which an Æonic Word finds expression beyond the bounds of its Magus. A preface by Michael A. Aquino is scheduled to appear in future printings." DW: "Michael Aquino's preface is available from Runa-Raven Press. Certain technologies from this book have been adapted with great success by Pylons such as the Bull of Ombos and the Black Phoenix. A good study of the Black Flame as perceived before the coming of our Æon."

24K. *Rune Song: A Practical Guide to Rune Galdor* by Edred Thorsson. Smithville, TX: Runa-Raven Press, 1993. (TOS-1) (TRP-1) SF: "*Rune Song* is a combination book and tape package. I have for a long time seen that the pronunciation of the now-exotic-sounding words and phrases of the Teutonic tradition was felt to be a major stumbling-block along the way to learning the lore. This project is designed to remedy that problem. Pronunciation of languages such as Proto-Germanic (the reconstructed language from which all Germanic tongues are derived), Old English, or Old Norse is usually the kind of thing only learned in the Ivory Towers of Academia. With *Rune Song* I hope to make this kind of information available beyond that sphere."

24L. *The Nine Doors of Midgard* by Edred Thorsson. Llewellyn, 1991. (TOS-3) (TRP-1) SF: "This is a basic curriculum in magical training which takes the student from the beginning, assuming no prior training, and in a step-by-step fashion provides exercises and a curriculum of reading and other sorts of training so that by the end of the complete program it is possible to be considered for Naming as a Thegn or Drighten in the Rune-Gild. This program was ten years in the making, and will be published next year. In the meantime it is available for a donation to the Rune-Gild."

24M. *The Book of Ogham* by Edred Thorsson. Llewellyn, 1992. (TOS-1) (TRP-4) SF: "The first grand experiment in the use of the Polarian method moving outside of the home base of the Germanic tradition into the kindred Celtic tradition. No magical tradition has been subject to more bastardization than the Celtic, so creating a useful synthesis according to my methods seems a worthwhile endeavor." DW: "Persons interested in the matrix which produced Ogham may wish also to consult *Celtic Heritage: Ancient Tradition in Ireland and Wales* by Alwyn and Brinley Rees. London: Thames & Hudson, 1961."

Supplementary Works

- by Stephen E. Flowers V*

There is a corpus of writing which is often essential to the fullest understanding of the depth of the Germanic tradition, and which is not covered in the standard reading list of the Temple of Set. For a guide to these writings, I have provided this supplementary reading list. These works provide a larger context for the understanding of many works in Runelore, and give us a deep level basis for the understanding of the Northern (Indo-European-based) Tradition of the Black Art, which is distinguished in many ways from the Southern (Middle Eastern-based) Tradition.

24N. *The Well and the Tree* by Paul C. Bauschatz. Amherst: University of Massachusetts Press, 1982. (TOS-3) (TRP-4) SF: "To date this is the most valuable study on the Germanic conceptions of time and the structure of the cosmos. It is a highly scholarly text which nevertheless contains many insights of direct magical use. Reviewed in *Runes* #VII-2 by Rebecca Lance IV°/M.Tr." DW: "A good book for the Setian to look at the force of What Has Come Into Being (*Xeper*) which the ancient Germans called 'Weird', and its powerful influence on What Is To Be. Helpful in throwing off mundane ideas of 'fate' and a fixed future."

24O. *Gods of the Ancient Northmen* by Georges Dumézil, ed., tr. E. Haugen, et al. Berkeley: University of California Press, 1973. (TOS-4) (TRP-3) SF: "This book outlines the connections of Germanic myth and religion with the Indo-European tripartite socio-religious structure. This is not merely a 'survey' of Germanic mythology like other books with similar titles. It is an invaluable text to dispel notions that the gods are merely the simple personifications of natural forces, or the 'deifications' of mortal men."

24P. *The Myth of the Eternal Return, or Cosmos and History* by Mircea Eliade. (= Bollingen Series 46) tr. W. Trask. Princeton: Princeton University Press, 1971 [1954]. (TOS-2) (TRP-4) SF: "All works by Eliade are recommended, but this one is the one with which you should start. It explores the mythic meaning of 'time', 'history', 'the center', etc. The ideas contained in this book are fundamental to real understanding of mythic traditions, and necessary to learning 'to think mythically'."

24Q. *The Road to Hel* by Hilda R. Ellis (Davidson). Cambridge: University of Cambridge Press, 1943. (TOS-4) (TRP-4) SF: "This is an important study of the Teutonic concepts of death, the soul, and the other world(s)."

24R. *Teutonic Mythology* by Jacob Grimm, tr. J.S. Stallybrass. New York: Dover, 1966. 4 vols. (first published 1835). (TOS-4) (TRP-4) SF: "Although some of this work is now out-of-date, it remains a veritable treasure-trove of material

from every Teutonic tradition. It includes discussions of all the deities and beings, cosmology, magic, herbs, etc.”

24S. *The Poetic Edda* by Lee M. Hollander, tr. and ed. Austin, TX: University of Texas Press, 1962. (TOS-3) (TRP-2) SF: “This is the best translation of the *Elder Edda* into English. Not only is it quite accurate, but it also gives a real feel for the form of the Old Norse poetry - and can in turn serve as a model for the composition of modern Eddic verse in English.”

24T. *A History of the Vikings* by Gwyn Jones. Oxford: Oxford University Press, 1968. (Also a second revised edition.) (TOS-4) (TRP-4) SF: “This is the best general history of the Viking Age available in English. It may be important for some Initiates to gain a fuller understanding for the lives and values of this last great pagan culture of Europe.”

24U. *In Search of the Indo-Europeans: Language, Archaeology and Myth* by J.P. Mallory. London: Thames & Hudson, 1989. (TRP-4) SF: “This up-to-date survey of the whole spectrum of Indo-European studies is essential to understanding the roots of Teutonic thought and society. It is from these seeds and from these roots that the Teutonic tree blooms; understand the seed and you understand the very core of the fruit.”

24V. *Volsunga Saga* by William Morris, tr. Introduction and glossary by Robert Gutman. New York: Collier, 1962. (TOS-3) (TRP-3) SF: “Gutman’s introduction provides a fine historical, literary, and artistic background to this great saga of the Teutonic peoples. Gutman compares the *Volsunga Saga* with the *German Nibelungenlied* and with Wagner’s treatment of the same themes. The saga itself is one of the most important sources for understanding the values of the Viking Age, and it certainly shows us how the Norsemen viewed their own broader Teutonic heritage. The story of a clannic line - with its divine descent (from Odhinn), and its vicissitudes, flowering and decline - is the Teutonic soul epitomized. The saga is of central importance to all seeking the inner meaning of *Xeper* in the context of the Teutonic tradition.” DW: “Recommended for its portrayal of *Xeper*, as well as the polar concept of the individual where one axis is ‘myth’ and the other ‘history’. Helpful for anyone planning to leave a magical legacy on this Earth.”

24W. *The Prose Edda* by Snorri Sturlson, tr. A.G. Brodeur. New York: The Scandinavian American Foundation, 1929. (TOS-4) (TRP-3) SF: “This is by far the best and most complete translation of the *Younger Edda* in English. It includes not only the *Gylfaginning*, but also the *Skaldskaparmal* (which is not completely provided in the Jean I. Young translation. Especially useful are Brodeur’s interpretations of the proper names in the text.”

24X. *Egil's Saga* by Snorri Sturlson, tr. H. Palsson and P. Edwards. Harmondsworth: Penguin, 1976. (TRP-4) SF: "This saga is the greatest study of a rune magician from the elder age. There are many mysteries contained in this saga - some of them not quite so obvious as the many times in which Egill uses rune magic and poetry to alter the objective universe." DW: "Good portrait of a Black Magician."

24Y. *Myth and Religion of the North* by E.O.G. Turville-Petre. New York: Holt Rinehart & Winston, 1964. (TOS-4) (TRP-3) SF: "Turville-Petre's book is the best survey of old Scandinavian religion in English, and an excellent one by any standard. He discusses the sources of our knowledge, all the divinities, the divine kings, heroes, guardian spirits, temples and objects of worship, sacrifice, death, and cosmogony and cosmology."

24Z. *Runarmal-I: The Runa Talks* (Summer 1991) by Stephen Edred Flowers. Smithville, TX: Runa-Raven Press, 1996. (TOS-1) DW: "This is the essential text for persons seeking *Runa*. It is much more universal than Magus Flowers' other books, and contains the essential relationship between *Xeper* and *Runa*. I consider it one of the most important magical texts working in the world today."

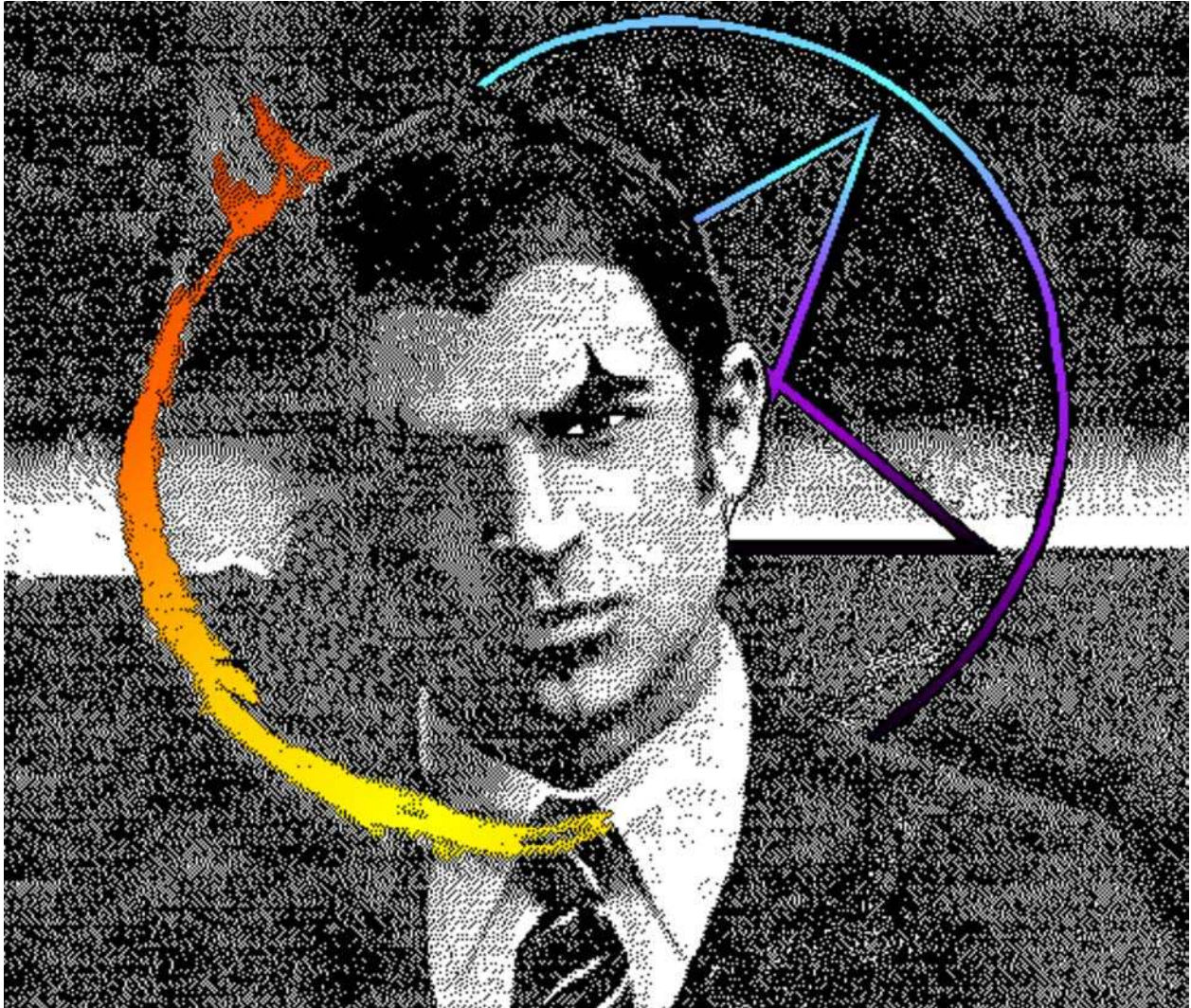
24AA. *Northern Magic* by Edred Thorsson. St. Paul: Llewellyn, 1992. (TOS-3) DW: "An easy-to-read introduction to Gothic magic through the ages. Also a good introduction to magic generally for novices."

24AB. *Green Runa* by Edred Thorsson. Smithville, TX: Runa-Raven Press, 1996. (TOS-3) DW: "This is a collection of Magus Flowers' writings 1978-1985. It has many useful nuggets, such as: the importance of learning languages, a magical endeavor which Runa-Raven now supports by keeping a collection of learning aids for sale; 'A Curious Curse Formula' revealing the secret of the Nine Angles as an operant technology; material on holy signs; 'Rune-Wisdom and Race' (a good essay for debunking the charge that you're a Nazi if you study the Runes); the Rite of Sumble; etc. A great supplement to any of Magus Flowers' works. A magical biography of Magus Flowers by James A. Chisholm, Honorary K.Tr., is included."

24AC. *The New Comparative Mythology: An Anthropological Assessment of the Theories of Georges Dumezil* by C. Scott Littleton. Berkeley: University of California Press, 1973. (TOS-3) (SKM-3) DW: "This is the best introduction to the work of Dumezil, who opened the way for studying Indo-European peoples. The discovery of the threefold division that underlies the thought of ancient Germans, Latins, and Iranians was Dumezil's contribution to the Reawakening (though he may have been influenced by #24E). Very little material on the Germanic peoples in this book, but very useful for understanding the Weird of the Indo-Europeans."

24AD. *Black Runa* by Stephen Edred Flowers. Smithville, TX: Runa-Raven Press, 1995. (TRP-4) MA: "A personally-chosen selection of Magus Flowers' essays for the Order of the Trapezoid during 1985-1989."

- About the Author -



Michael A. Aquino was the only member of the Church of Satan to attain the Second Level of the Fourth Degree (Magister Templi IV°-II') prior to 1975, and was a member of the Church's Council of Nine and Order of the Trapezoid 1970-75. He served as Editor of the Church's *Cloven Hoof* newsletter 1971-75.

He served as founding High Priest of the Temple of Set 1975-1996, was Recognized as a Magus V° and Ipsissimus VI°, and was founding Grand Master of the Temple's Order of the Trapezoid 1982-87.

In secular life he is a Lt. Colonel, Politico/Military Affairs, Military Intelligence Branch, U.S. Army (Ret.). He is a graduate of the Industrial College of the Armed Forces, National Defense University; Defense Intelligence College (Defense Attaché), Defense Intelligence Agency; Foreign Service Institute, Department of State; U.S. Army Special Warfare Center (Special

Forces/Psychological Operations/Civil Affairs/Foreign Area Officer); U.S. Army Command & General Staff College; U.S. Army Intelligence School, and U.S. Army Space Institute. Decorations include the Bronze Star, Meritorious Service Medal, Air Medal, Army Commendation Medal (3 awards), Special Forces Tab, Parachutist Badge, and the Republic of Vietnam Gallantry Cross.

Academic credentials include the B.A., M.A., and Ph.D. in Political Science from the University of California; and the M.P.A. in Public Administration from George Washington University. He has taught as Adjunct Professor of Political Science, Golden Gate University.

He and his wife Lilith make their home in northern California.